

**Mapping the contribution of faith-based organizations to the  
Sustainable Development Goals: a case study of World Relief Kenya**

by

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# DECLARATION

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Title of the dissertation: *Mapping the contribution of faith-based organizations to the Sustainable Development Goals: a case study of World Relief Kenya*

I declare that the above dissertation is my own work and that all the sources that I have used or quoted have been indicated and acknowledged by means of complete references.

I further declare that I submitted the dissertation to originality checking software and that it falls within the accepted requirements for originality.

I further declare that I have not previously submitted this work, or part of it, for examination at UNISA for another qualification or at any other higher education institution.

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**Date**

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## **ABSTRACT**

The Sustainable Development Goals (SDGs) were adopted in 2015. The contribution of Faith-Based Organizations (FBOs) in their achievement is however, not properly recognised owing partly to the historical perception of FBOs as peripheral rather than core development actors. Using the case study of one FBO in Kenya, this study examined the relevance of FBOs' development work to the SDGs. Using Key Informant Interviews (KIIs) and a literature review for data collection, the study found that: FBOs possess a dual identity (faith and development). The faith identity gives them some comparative advantages over secular counterparts in engaging local faith communities; there was a direct link between the FBOs' work and the SDGs. The case study organisation directly contributed to six of the 17 SDGs; the FBOs' knowledge on SDGs and their engagement with SDG forums were found to be limited. The study recommends a renewed attention to FBOs work and more studies to increase evidence on the FBOs' role and impact on SDGs.

### **Key terms**

SDGs; Sustainable Development; United Nations; Faith-Based; Development; Faith Based Organizations; Civil Society Organizations; World Relief; NGOs, FBOs; Faith and Development; Religion and Development.

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## LIST OF ABBREVIATIONS

<b>AIDS</b>	Acquired Immune Deficiency Syndrome
<b>ARHAP</b>	African Religious Health Assets Programme
<b>BCC</b>	Behaviour Change Communication
<b>CALP</b>	Cash Learning Partnership
<b>CCIH</b>	Christian Connections for International Health
<b>CEZ</b>	Church Empowerment Zone
<b>CHAK</b>	Christian Health Association of Kenya
<b>CSO</b>	Civil Society Organization
<b>IATF</b>	Inter-Agency Task Force
<b>IEC</b>	Information, Education Communication
<b>KII</b>	Key Informant Interview
<b>M&amp;E</b>	Monitoring and Evaluation
<b>MNC</b>	Multi-National Corporation
<b>NGO</b>	Non-Governmental Organization
<b>PEPFAR</b>	Presidents Emergency Plan for AIDS Relief
<b>PLWHA</b>	Person Living with HIV/AIDS
<b>SDGs</b>	Sustainable Development Goals
<b>TB</b>	Tuberculosis
<b>U5</b>	Under Five years old (children)
<b>UN</b>	United Nations
<b>UNDP</b>	United Nations Development Programme
<b>UNFPA</b>	United Nations Fund for Population and Development
<b>UNHCR</b>	United Nations High Commissioner for Refugees
<b>UNICEF</b>	United Nations Children’s Fund
<b>UNRISD</b>	United Nations Research Institute for Social Development
<b>USAID</b>	United States Agency for International Development
<b>WHO</b>	World Health Organization
<b>WR</b>	World Relief
<b>WRK</b>	World Relief Kenya



# CHAPTER 1: INTRODUCTION AND BACKGROUND

## 1.1 Introduction

The *Sustainable Development Goals* (SDGs) also referred to as the *2030 Agenda for Sustainable Development* represent the most comprehensive global development coordination framework in our time. Adopted by the United Nations (UN) Member States in September 2015, the SDGs present a non-binding common vision and framework for global development and human well-being until the year 2030.

The 2030 agenda comprises of a set of 17 goals and 169 targets that UN member states and other development actors committed to as the successor to the Millennium Development Goals (MDGs) that expired in 2015, having been adopted in the turn of the millennium, in the year 2000. A summary of the new goals (2015-2030) is presented in Figure 1.1 below.



**Figure 1.1: Summary of the 17 SDGs (Source: UN SDG Knowledge Platform**  
**[\(https://www.un.org/sustainabledevelopment/news/communications-material/](https://www.un.org/sustainabledevelopment/news/communications-material/) Accessed on 26 July 2018)**

The SDGs were adopted through a United Nations General Assembly Resolution (Resolution RES 70/1 on 25<sup>th</sup> September 2015). The Resolution, in its preamble, outlines the five key pillars (5Ps) on which the goals are formulated. These are: **People, Planet, Prosperity, Peace and Partnership**. (United Nations 2015:10). The fifth pillar on **partnerships** is the most relevant to this study. Under this pillar, the SDGs resolution notes the following related to engaging all relevant stakeholders in implementing, monitoring and evaluating progress of achievement of the SDGs:

We are determined to mobilize the means required to implement this Agenda through a revitalized Global Partnership for Sustainable Development, based on a spirit of strengthened global solidarity, focused in particular on the needs of the poorest and most vulnerable and with the participation of all countries, all stakeholders and all people (United Nations, 2015:2).

Article 39 of the same resolution breaks down further this aspect of leveraging the participation of all stakeholders. It enumerates the need for (underline emphasis my own) a “... global engagement in support of implementation of all the goals and targets, bringing together Governments, the private sector, civil society, the United Nations system and other actors and mobilizing all available resources” (United Nations 2015:10).

From the article mentioned above, Civil Society Organizations (CSOs) are identified as some of the key actors that will help drive the 2030 Agenda. Within this CSO bracket are Faith Based Organizations (FBOs) which serve a dual purpose to religion and social development. For the purposes of this study, FBOs are organizations that are affiliated to a faith community and that are also partially or exclusively engaged in activities and programmes that improve the social and economic well-being of people and communities.

Alleviating human suffering and promoting the well-being of humanity is a common teaching of nearly all faith communities. Indeed, literature is rife with evidence that faith communities have historically performed and continued to perform this role irrespective of the religious identities that they carry. Swart and Nell (2016) in their publication titled, *Religion and Development: The Rise of a Bibliography*, lists hundreds of literature sources that document

the work of faith communities in social development globally and demonstrate that this evidence has been growing over the years; indicating that the work of FBOs in development has increasingly become notable to the research and academic community.

In Kenya, the work of FBOs is not only historical, but prominent, with FBOs such as *World Vision, Caritas, Catholic Medical Mission Board, World Concern, Islamic Relief, Irish Church Aid, Lutheran World Federation, Nazarene Compassionate Ministries, Christian Aid, and Catholic Relief Services* among many others having sustained their presence in the country for many decades and have on their own, earned respect within the secular Non-Governmental Organizations (NGOs) sector.

Prominent questions arise: Do their work and results get accounted for in SDG coordination processes in Kenya? Are they involved as much as it should be in shaping the SDG agenda in Kenya? What exactly do they do and does it really contribute to the SDGs framework? If they are already doing much, how can they become more integral players in shaping the SDG agenda? These are some of the pertinent questions that inspired this study. To explore these questions, the study focused on World Relief Kenya as a representation of FBOs in the country.

In this first chapter, an overview of the background to the study is articulated in detail. The report starts by defining the main problem that inspired the study. The problem statement will provide an early indication of the central focus of the study. It will also provide a basis for formulating the main research question and sub-questions and is linked to the overall conclusion presented at the end of this report. Building upon the problem statement, a presentation of the main and specific objectives of the study will be presented. The main objective as indicated earlier is directly linked to the main research problem. It is the broad mission that the study sought to achieve.

Under this are specific objectives. These present the actual areas of enquiry that the study delved into to answer the main objective. Under each specific objective key research questions narrowed down to the case study context are presented. The approach of making the questions specific to the case study organisation was to prevent generalisation of the inquiry and instead make it as practical and real life as possible.

This is followed by a representation of the key limitations experienced during the study. These are factors that were encountered during different stages of the study, especially during data

collection. This study describes those factors and how they may have impacted on the accuracy, completeness and thus reliability and validity of the findings presented. Readers must bear these factors in mind in interpreting the findings. Finally, this introductory chapter will end with a description of the important gaps that this study fills.

It highlights the value that the study adds to the corpus of knowledge on sustainable development, FBOs in development and on SDG attainment in Kenya. The value-add or gap filled is described against each respective potential audience. It is to be noted that, towards the end of the report a similar discussion on the implications of the findings structured around different audiences is presented. This approach is chosen so as to extend the usefulness of the report beyond academic or theoretical focus to practical application.

## **1.2 Problem statement**

In their news article, the *Religion Communicators Council*, which is an association of communications professionals working with Faith Based Organizations made an interesting, but very telling headline to their article reporting on the outcome of a 2017 Consultation Meeting between FBOs and the United Nations Inter Agency Taskforce on engagement with FBOs (UN IATF-FBOs) in New York.

The news report headline was “*United Nations discovers that faith-based organizations also support SDGs*”. The news report continued to say, “Ignored for years and now loved too much. But in this case the ignored are the thousands of faith-based organizations concerned about sustainable development and the recent suitor is the United Nations” (Religion Communicators Council, 2017).

The above news article aptly delineates the problem that this study is concerned about. Though FBOs have traditionally worked in social development, they are not adequately involved in shaping social development processes. In line with Arnstein’s typology of stakeholder participation contained in Arnstein (1969) publication, FBOs engagement/recognition is inadequate and thus there is a need to make their voice and work to count in the new development framework, the SDGs, because they are integral rather than peripheral players as it has been assumed before.

The lack of enough engagement/participation can be traced to what in this study I refer to as internal and external factors. These, emanating from both literature review and primary data collection is elaborated in detail in Chapters 2 and 3 of this report. The UN itself is only realising now, that FBOs are strategic partners. The United Nations Fund for Population and Development (UNFPA) in UNFPA (2014) records that The United Nations Inter-Agency Task Force on Engaging Faith-Based Organizations for Development (IATF-FBO) was initiated only in the year 2009 to engage FBOs in a more structured manner, despite many decades of FBOs' work in development. (UNFPA, 2014: xii).

This inadequate engagement with FBOs will likely continue to affect the extent to which all stakeholders' contribution to SDGs is counted and the extent to which they can influence and shape SDG processes. It is therefore, a case for more practical rather than theoretical stakeholder participation; structured and intentional rather than *ad hoc* engagement of such an important stakeholder. In Kenya, the work of Faith Based Organizations (FBOs) runs across all strands of human need (of course including religious/spiritual needs). Taking health care provision as an example, Kagawa, Anglemeyer and Montagu (2012) report that in Kenya, FBOs own 16.5% to 28% of hospitals and 12.5% of lower level health facilities. This is a significant contribution.

In the education sector, Ochanda (2012) in his study on the role of faith organizations in socioeconomic welfare in Kenya, records that 65% of schools in Kenya were at the time of his study sponsored by faith organizations (Ochanda, 2012). In environmental conservation, Moyer (2012) provides a preliminary list of forty (40) FBOs in Kenya that are involved in environmental sustainability and natural resource management. These are sectors which would otherwise be viewed as remote or irrelevant to FBOs and yet they are already well engaged in.

There is therefore, some possibility that FBOs are indeed immensely contributing to the different goals and targets that the development community is yet to take notice of. With the SDGs being a fairly new framework, there is a need to clearly map out FBOs' work and analyse it against the SDGs as a proof that FBOs are central players who should be maximally involved in SDG planning, implementation, monitoring and evaluation at all levels. FBOs themselves, with this mapping need to use it to engage themselves with confidence in SDG processes and/or demand that their work is counted.

### **1.3 Research objectives**

In view of the problem of low recognition of FBOs' work, the primary objective of this study was to map out the contribution of faith-based organizations to the SDGs in Kenya using World Relief Kenya as a case study. The study sought to profile the work of this longstanding medium sized Christian based FBO in Kenya with a view to assess the extent to which their work aligns with the goals and targets of the SDG framework. To enable this profiling, the study identified the following sub objectives to which research questions were formulated. They were to:

- assess the development profile of World Relief Kenya as a Faith Based Organization;
- determine the extent to which World Relief Kenya's development profile aligns with the SDGs framework;
- determine the extent to which Word Relief Kenya is engaged in SDGs coordination processes and structures in the country with a view to ascertain the level of participation in line with Arnstein's conceptual model of stakeholder participation; and
- identify barriers that hinder full participation, acknowledgement and involvement of Word Relief Kenya and other FBOs in extension in SDG processes.

The study was not an evaluation or judgment of World Relief's work nor a critique of World Relief's strategy, activities, management and coordination approaches, but rather an analytical review of its work from a SDGs perspective with a view to mapping out its level of contribution to the SDGs and highlight indicatively, the potential that FBOs hold to SDG achievement.

### **1.4 Research questions**

To address the objectives above, four key broad research questions were developed to undergird the study, with specific questions related to the case study organisation provided as follows:

- What is the development profile of World Relief Kenya specifically and of FBOs generally?

Case study questions: What does World Relief Kenya do? What is the nature of their work and where do they undertake their work? Is the organization's work strictly religious or developmental in nature or both? Who are their target beneficiaries? How

do these beneficiaries compare with SDG beneficiaries? Does their strategy and vision have a place for the social development of humanity irrespective of their spiritual identity or formation?

- How is the work of World Relief Kenya and FBOs in Kenya aligned to the goals and targets of the SDGs 2030 agenda?

Case study questions: Is the work of World Relief Kenya of any relevance to the SDGs? To what specific SDGs and targets does its work **directly** contribute to, if at all? To what goals and/or targets does it contribute indirectly, if at all? Can this contribution be quantified tangibly?

- To what extent does World Relief Kenya and other FBOs engage in country level SDG coordination processes and structures?

Case study questions: To what extent does World Relief Kenya as an FBO engage with other mainstream development actors in Kenya such as the government, the UN and other faith and secular civil society organizations regarding the SDGs planning, implementation, monitoring and evaluation in Kenya? Are World Relief results captured in the Country SDG progress reports?

- What are the factors that enable or hinder participation and/or involvement of World Relief Kenya's and FBOs in extension in SDG processes?

Case study questions: What factors have hindered or enabled Word Relief's engagement in the SDG space in Kenya? What lessons can be learned by World Relief Kenya and other FBOs in Kenya to enhance their own engagement, visibility and voice in the SDG processes in Kenya? In line with Arnstein's conceptual model of stakeholder participation, how can World Relief's (and other FBOs) level of engagement as stakeholders be characterised?

This case study was complemented by a comprehensive review of literature on the role of FBOs in development and more generally on the religion-development nexus to which a little more literature exists. Literature review sought to answer the following questions, results of which are presented in Chapter 2 of this report.

- **Conceptual framework:** What is the conceptual link between faith and development, and the typology of participation of the former (faith-based actors) into the latter (development coordination mechanisms)?

- **Evidence basis:** What is the historical role and influences of FBOs to social development globally?
- **FBOs in action today:** Are there examples of significant FBO development action that can be cited as a prominent testament that reinforces the claim that FBOs should not be overlooked, with a focus on the global South, the African continent and Kenya as a case?
- **Improving the level of participation/involvement:** What is already documented in literature to be the bottlenecks or challenges the UN, governments and other global development coordination mechanisms face in the optimal involvement/engagement of FBOs in SDGs processes and how can they be overcome so that FBO level of participation features at the higher ladders in the Arnstein's typology?

### 1.5 Limitations of the study

The foremost limitation to the study lies with the sampling method. For this study a non-probability sampling method was used. As Barbie (2013) and Bhattacharjee (2012) both note a key weakness of non-probability sampling methods is that they generalise findings rather inaccurately in addition to higher chances of both conscious and unconscious bias. However, as this was not a large study and given that it utilised case research non-probability sampling remained the most appropriate method. To address this known weakness, a mixed-methods approach, allowing for triangulation was used. More than one non-probability sampling technique was used i.e. convenience and purposive sampling.

The research process went largely as planned and no major challenges were experienced. The only limitation related to the key informant interviews was that the two interviews that were envisaged with the Kenya SDGs CSO Forum representative and the government Ministry of Planning did not take place as requests for an interview or questionnaire went unanswered. Several follow-ups did not yield anything. The study, therefore depended on published information on the Forum's and the Ministry's website and upon assessment, it was deemed sufficient and authoritative in relation to the type of info that was needed. The limitation related to literature review was that there wasn't much literature out there that focuses on FBOs and SDGs particularly in Kenya. This is an area that is yet to be well researched, and it could possibly be because SDGs are still relatively new. However, I as the researcher made all efforts to document as much as possible from available and reliable literature.



## **1.6 Importance of the study**

This study is timed early enough in the lifetime of the SDGs to highlight the strategic importance of faith based civil society organizations and possibly it will act to promote sustainable engagement of faith-based organizations in the SDGs planning, implementation and reporting processes in Kenya in the next 12 years of the SDGs lifetime. It will also be an advocacy tool in the hands of World Relief and other FBOs to increase their engagement with the UN, other civil society organizations and governments as it will present evidence of the centrality of their work to the SDGs against a common public misconception that FBOs' focus is on spiritual or religious affairs.

It will also act as an educational/knowledge tool on the SDGs themselves and on best practices from elsewhere to the case study organisation's staff, and its affiliates, knowledge of which will enable them to engage confidently in SDG processes, especially at national level and increase their voice, recognition and incorporation of their efforts in the country's SDG progress reports. Lastly, this study will be beneficial to the United Nations in Kenya and the Government of the Republic of Kenya (specifically the Ministry of Devolution and Planning-SDG Unit) as it is helping mobilise more actors to engage with them in the spirit of partnership as envisaged in the SDG Resolution.

Because it has only been three years since the SDGs were adopted there is still lack of sufficient studies on FBOs in SDG achievement especially in Kenya. This will be among the pioneer studies looking at this subject and thus goes a long way in filling this gap in literature and possibly encourage more studies at a larger scale on the subject matter.

## **1.7 Conclusion**

In summary, this introductory chapter has presented background information on the study and the underlying research problems that informed its design. It has specified the focus of the study on the operations and results of World Relief Kenya as a case study organisation and indicated the potential benefits and pitfalls that the case study approach may bear. It has also provided a justification for the study. In the following chapter, the report describes the study's conceptual framework and presents what I as the researcher found after reviewing a wide range of relevant literature.

## **CHAPTER 2: LITERATURE REVIEW AND THEORETICAL FRAMEWORK**

### **2.1 Introduction**

This chapter presents information following extensive review of relevant literature. In terms of approach, the chapter highlights what body of evidence exists on the contribution of FBOs to development more generally and, on SDGs specifically. In presenting this information, gaps as well as opportunities for further research are identified. This section maps out the gap that the study fills and how it fits it within the broader body of evidence. The chapter also explores, from a theoretical perspective, key concepts and principles underpinning this study.

Creswell (2014:51) defines a theory as “a set of interrelated constructs (variables), definitions, and propositions that presents a systematic view of phenomena by specifying relations among variables, with the purpose of explaining natural phenomenon” . A framework whether theoretical or conceptual identifies the researchers’ worldview of their research topics and so it delineates their assumption and preconceptions about the areas being studied (Green, 2014). Silverman (2010) contributes to the discourses on theories in research as follows: “Without theory, research is impossibly narrow. Without research, theory is mere armchair contemplation”. (Silverman, 2010:141).

All the above writers point to the fact in selecting theories, it is important to look well beyond the researcher’s discipline to other related disciplines. This can help broaden the perspective but also generates new knowledge. In this study, several concepts are explored. Firstly, we explore the concept of faith based (organisation) by interrogating what exactly it means to be faith based. An exploration of different typologies of FBOs is done.

The general concept of development and sustainable development is also looked into and linkage with FBOs work done so as to link the discussion to the study. Questions such as what exactly is development?; How has the understanding of development evolved over the years?; and, how different definitions of development relate to the African perspective are looked into. This section also explores the evolving role of FBOs in development by taking a historical perspective. All the arguments presented are then linked to this study’s focus i.e. FBOs’ recognition in development efforts.

The study also explores the concept of participation or recognition. This is the cornerstone concept for this study. One cannot talk about participation without talking about the works of Robert Chambers and Arnstein. Arnstein's is one of the oldest models of participation emerging in the 1960s and continues to be used in understanding participation to date. In this, the report explores how the understanding and definition of development has evolved over the years and how different understanding and definition of development relates to the African reality.

Other aspects explored include the emergence of models for global development governance through goal setting. This examines how the UN has continued to foster models of global development coordination through non-binding goals to which governments commit to. The chapter concludes with a presentation of a summary of progress on the SDGs and a description of the conceptual framework of participation or recognition on which the main thrust of the study is built on.

A comprehensive study of more than 230 countries and territories conducted by the Pew Research Centre's Forum on Religion and Public Life estimates that there are 5.8 billion religiously affiliated adults and children around the globe, representing 84% of the 6.9 billion world population as of the year 2010. Christians are the majority at 2.2 billion (32% of the world's population), 1.6 billion Muslims (23%), 1 billion Hindus (15%), nearly 500 million Buddhists (7%) and 14 million Jews (0.2%) around the world as of 2010. (Pew Research Center, 2012). In a nutshell, we are living in a world that is enormously religious.

Against this background and as Obaji and Ignatius (2015) note in their work, religion is now considered a potent force for positive change owing to the immense trust, entrenchment and following it enjoys in the world. Moigne and Petersen (2016) also underscore this assertion by providing a contrast of how religion was viewed before. They state that previously, religion was considered as "irrelevant and an obstacle to development," but currently religion is at the core of human survival (Moigne & Petersen, 2016:2). Marshall and Keough (2004) also indicate that the relationship between faith and development was largely viewed as "fragile and intermittent at best, critical and confrontational at worst" (Marshall & Keough, 2004:1).

The view of secularist theorists was that modernisation would overhaul religion, because societies would become more self-reliant. However, this has not been the case, instead religion has continued to have an increasing impact upon (secular) development outcomes in many parts of the developing world, a view also supported by Haynes (2007) and Lunn (2009). Marshall and Keough (2004) present a powerful argument on the emerging realisation that faith organizations have been and continue to be key players in social change.

They state that:

The links between faith and development have become much more apparent. Whether concerning developing-country debt, socially responsible investment, preservation of land and natural resources, management of social services, or gender roles as a key facet of the HIV/AIDS pandemic, development and faith institutions find themselves working in the same fields, sometimes as allies, sometimes in apparent opposition. (Marshall & Keough, 2004:2)

According to Moyer (2013), the powerful influence of religious institutions can be explained to a degree by the resources they possess for facilitating education, inspiration, and engagement with issues. However, despite many years of faith communities' involvement in development action and with the influence that faith communities have on positive development outcomes, it is only until recently that other key development actors have started to notice and acknowledge this potential.

Taking the case of the United Nations as an example, it is only until the year 2007 that the UN set up a formal channel for FBO engagement with the setting up of the UN Inter-Agency Task Force on Religion and Development (UNFPA, 2014). This growing attention to the roles of faith actors was also evident at the recent (2016) World Humanitarian Summit which produced a Charter for religious based humanitarian action – and through the establishment of the International Partnership on Religion and Sustainable Development (PaRD). (Lutheran World Federation and Islamic Relief Worldwide, 2018).

Despite this growing recognition, the United Nations (UN) and other global development coordination mechanisms are yet to fully embrace FBOs as central players in the delivery of agenda 2030. Instead, current partnerships between FBOs and these agencies have been described by the UN itself to be “ad hoc, entangled with distrust and rigid organizational cultures” (UNFPA, 2016:25).

This literature review found that a lot of literature does exist on the religion-development nexus more at academic level. Works such as those of Clarke and Jennings (2008); Crisp (2014) and Swart and Nell (2016) whose study was on the chronological increase in literature on Religion and Development presents and which lists more than a thousand available publications between 1980-2015 on the subject. There is consensus in literature that FBOs are already involved in many areas of social development such as education, gender and access to justice, good governance and rule of law and environmental sustainability; the problem is in quantifying that contribution.

The lack of literature on specific and quantifiable contributions of FBOs to the SDGs is an apparent literature gap, though this could be attributed to the fact that it has only been three years now since the adoption of the SDGs. But as early as 2001, Vidal (2001) encountered a similar challenge while conducting his study on contribution of FBOs to development. After examining what had been documented about FBO's work at the time, he concludes that it was "lacking in critical empirical analysis" (Vidal, 2001:3).

This does not seem to have improved ever since, because as recent as early 2018, Chowdhury, Wahab and Islam (2018) in their paper entitled "*The role of faith-based NGOs in social development-Invisible Empowerment*"; after doing an extensive systematic literature review on the subject concluded that there were very few publications that directly examined the contributions of Faith Based Non-Governmental Organizations. This observation underscores the importance of this study in respect to increasing literature on FBOs in SDG achievement in Kenya.

The most recent work in the Kenyan context that is closer to the SDG focus was the work done by the Berkley Centre for Religion, Peace and World Affairs at Georgetown University, which in 2017 conducted several studies in Kenya in their "*Faith and Development in Focus*" research series. (Berkley Centre, 2017). It is key to note that their analysis was not necessarily done from a SDG perspective, but from a general development angle. They however, present some good historical account of FBO involvement in development in Kenya.

A similar study done in Nigeria entitled "*Mapping the Activities of Faith-Based Organizations in Development in Nigeria*" by Odumosu, Olaniyi and Alonge (2009) is also close to my study, though done much earlier before the SDGs came into force. Their study appears to have

encountered similar challenges as my study, including a general dearth of reliable and complete data and repositories as well as systematic studies on FBOs and on the outcomes or results of their work that can help prove that indeed their development work counts. Two key principles underlying the 2030 agenda, ‘leaving no one behind’ and ‘partnerships’ undergird this study.

The recognised gaps in existing understanding of the scale and magnitude of FBO contribution or potential in the SDGs presents an opportunity for this study to fill (in a small way) and possibly contribute to encouraging FBOs to become more engaged with SDG processes but also point to governments, UN and other entities of the great ally they have in FBOs and thus the need to upscale the level of engagement.

## **2.2 The conceptual framework**

In this study, two terms are widely used: ‘Faith based organizations’ and ‘Development’. This section will clarify these concepts and the context in which they were understood and used in the study.

### **2.2.1 The concept of faith-based (organization)**

The term ‘faith-based’ has become widely used, with some writers like Tadros (2010) using the term Faith Based Organisation and Religious Organisation interchangeably. Vidal (2001), while quoting Safire (1999) urges what he sees as the more honest and straightforward term to describe such organizations as ‘religion-based’ or, more simply, ‘religious’ (Vidal, 2001:11). In policy discussions, Vidal (2001) also referencing Dionne (1999) believes the term “faith-based” has two important advantages.

Firstly, it is inclusive as ‘church-based’ would leave out synagogues, mosques, meeting houses and other places of worship. ‘Congregation-based’ avoids this problem, but still omits the many non-congregational organizations engaged in significant public-benefit activities. Secondly, it helps ease concerns about the separation of church and state. (Vidal, 2001:11). Berger (2003) coined the term ‘religious NGOs’ and defined them as:

... formal organizations whose identity and mission are self-consciously derived from the teachings of one or more religious or spiritual traditions and which operates on a non-profit, independent, voluntary basis to promote and realise collectively articulated ideas about the public good at the national or international level (Berger, 2003:16).

Odumosu, Olaniyi and Alonge (2009) use the term “interfaith organizations” to refer to organizations established between different congregations, denominations or religions that join together for a common cause. They give an example of the interfaith HIV/AIDS Council of Nigeria which is comprised of both Christian and Muslim actors working together to address the challenge of HIV/AIDS (Odumosu, Olaniyi & Alonge, 2009:84).

They also identify what they refer to as “missionary organizations” whose work is largely spreading the faith and any social action undertaken is meant to entice beneficiaries towards the faith. This is an important distinction and emphasises the need to understand the purpose and architecture of FBOs as it is that identity that influences how they are viewed by the larger public. World Relief Kenya’s identity as will be discussed later in this report does not however fit in the last two descriptions presented by Odumosu, Olaniyi and Alonge (2009).

Torres (2005) cites Castelli and McCarthy (1997) categorisation of faith-based organizations into three sets: (1) congregations; (2) national networks and networks of related organizations; and (3) freestanding religious organizations which are incorporated separately from congregations and national networks, but have a religious basis (Torres, 2005:4). Each of these, according to Castelli and McCarthy (1997) vary on mandates, missions, expertise, services, and modality of work, among others.

The organisation in focus for this study; World Relief Kenya fits best within the third categorisation above in that it is incorporated in Kenya as a Non-Governmental Organization but at the same time has a deep religious entrenchment that informs its identity, values, mission and modality of work. Odumosu, Olaniyi and Alonge (2009) refer to Sider and Unruh’s (2004) work that produced a different typology of FBOs based on the level of religion in the organisation.

They provide six categories within a spectrum as follows (1) faith permeated; (2) faith centred; (3) faith affiliated; (4) faith background; (5) faith-secular partnership; (6) secular. Based on this typology World Relief would likely fit between the second and fourth typologies (Odumosu, Olaniyi & Alonge, 2009:13). From the mapping of FBOs in Nigeria, Odumosu, Olaniyi and Alonge (2009:13) present four key features of FBOs which are relevant to the use of the term in my study:

- An FBO will always have an affiliation to an organised faith group;
- They have explicit reference to religious values in their mission, and ethos;
- Decision making is influenced by religious values; and
- Faith communities are a key source of financial support.

However, I do not agree with their assertion that a key feature in identifying an FBO is that staff, volunteers and leadership are drawn from a specific religious group. This statement according to me is correct only to a limited extent. I have known FBOs who fit the description above, but, in some situations, they employ staff even from other religious groups.

As an example, the World Vision website (<http://church.worldvision.org>) indicates that they recognise that most disasters in recent times have happened in non-Christian nations. World Vision is always a visible humanitarian actor in these situations. Because there are no churches in these places World Vision notes that they plan and execute their activities with this knowledge and so many of their temporary staff and volunteers would be drawn from these communities.

Still on defining FBOs, UNFPA, the Chair of the UN Inter Agency Taskforce of FBOs defines FBOs as “... religious, faith-based groups, and/or faith-inspired groups which operate as registered or unregistered non-profit institutions” (UNFPA, 2014). The use of the term faith-based or faith-based organisation in this study is with the context and definition of the IATF presented above.

### **2.2.2 The Concept of Development, Sustainable Development and the FBO linkage**

Over the years, development has been defined in various ways ranging from early theories based on advancement in technique (Ellul, 1964), to that of transformation from subsistence-oriented culture (Illich, 1980), to industrialisation, Gross National Product (GNP), Income per Capita, among others as more recently used by the Bretton Woods institutions i.e. The World Bank and The International Monetary Fund. Most of the early theories of development were grounded on aspects of technology and/or economic advancement in terms of greater accumulation of wealth and income.



Maqbul Ul Haq an Economist, politician and former United Nations Development Programme (UNDP) staffer challenged all these previous notions of development by arguing that all these systems made accumulation of wealth and riches to be the end in itself and removed the person (with all his/her holistic needs) out of the equation. Haq argued that income and wealth should not be viewed as the end but a means to an end and one of the several other prerequisites to human development. He therefore, devised a new model of development informed by the longstanding capabilities approach to human welfare that brings the human closer to development (UNDP, 1990).

This gave birth to the concept of human development. Streeten (1994) aptly describes the Human Development approach as one that:

... puts people back at centre stage, after decades in which a maze of technical concepts had obscured this fundamental vision. This is not to say that technical analysis should be abandoned. Far from it. But we should never lose sight of the ultimate purpose of the exercise, to treat men and women as ends, to improve the human condition, to enlarge people's choices (Streeten, 1994:232).

To measure Human Development an index was developed and adopted by UNDP in publishing the annual Human Development Index Reports since 1990. UNDP defines development to be about "expanding the richness of human life, rather than simply the richness of the economy in which human beings live. An approach that is focused on people and their opportunities and choices" (UNDP, 1990:10).

UNDP views development as a process of enlarging people's choices. The most critical ones are to lead a long and healthy life, to be educated and to enjoy a decent standard of living, while additional choices could include political freedom, guaranteed human rights and self-respect. (UNDP, 1990). For this study, development is used in this UNDP's definition context. The choice of this definition is informed by the argument presented in this study that FBOs have the potential to provide more than the material to immaterial needs of the soul and body which together lead to greater human development.

Sustainable Development is another key concept that undergirds the current post 2030 development agenda. In 1987, the United Nations set up a Global Commission on Environment and Development. This commission defined for the first time the concept of sustainable

development in their report that eventually came to be popularly referred to as the Brundtland report named after its Chairperson, Ms Gro Harlem Brundtland, who was also the former Prime Minister of Norway. At the time, sustainable development was defined in the context of environmental conservation and as the report notes, sustainable development is to be viewed as a bridge concept connecting economics, ecology and ethics. Formally, they defined sustainable development as development that meets the current needs and ensures meeting demands of the future generations (United Nations, 1987).

In line with this definition, Klarin (2018) argues that this definition managed to converge three important concepts: the concept of development, the concept of needs and the concept of future generations. The concept of development according to the author denotes socio-economic advancement in the midst of ecological constraints. The needs concept implies the redistribution of resources to ensure the quality of life for all, while future generations denote the possibility of long-term availability of resources to ensure the necessary quality of life for future generations (Klarin, 2018:1).

This convergence has over the years gained widespread popularity and has come to be used more widely in economics and accounting fields as the Triple Bottom Line (TBL). Slaper and Hall (2011) summarise the Triple Bottom Line as a healthy convergence of People, Planet and Profits. Klarin (2018) similarly explains the triple bottom line as development that is built on three interdependent pillars:

- **Social sustainability:** Doing development in a way that ensures human rights and equality, preservation of cultural identity, respect for cultural diversity, race and religion;
- **Environmental sustainability:** Doing development in a way that maintains the quality of the environment which is necessary for conducting economic activities and quality of life of people; and,
- **Economic sustainability** necessary to maintain the natural, social and human capital required for income and living standards.

Arowoshegbe and Uniamikogbo (2016) interrogated the interchangeable use of the sustainability and Triple Bottom Line concepts in literature and found both consistencies and inconsistencies in their use depending on who is involved be they scientists, economists, government or business. In their work they present sustainability in three ways:

- as an overarching conceptual framework that describes a desirable, healthy, and dynamic balance between human and natural systems;
- A system of policies, beliefs, and best practices that will protect the diversity and richness of the planet's ecosystems, foster economic vitality and opportunity, and create a high quality of life for people; and,
- A vision describing a future that anyone would want to inhabit (Arowoshegbe & Uniamikogbo, 2016:91).

The interpretation and attention to sustainable development has been growing over the years. The table below presents a list of activities that demonstrate attention to sustainable development.

**Table 2.1: Overview of the various activities related to the concept of sustainable development (Source: Klarin, 2018:72).**

Year	Activities	Brief description
1969	UN published the report <i>Man and His Environment</i> or <i>U Thant Report</i> .	Activities focused to avoid global environmental degradation. More than 2,000 scientists were involved in creation of this report.
1972	First UN and UNEP world Conference on the Human Environment, Stockholm, Sweden.	Under the slogan <i>Only One Earth</i> , a declaration and action plan for environmental conservation was published.
1975	UNESCO conference on education about the environment, Belgrade, Yugoslavia.	Setting up a global environment educational framework, a statement known as the <i>Belgrade Charter</i> .
1975	<i>International Congress of the Human Environment (IHESC)</i> , Kyoto, Japan.	Emphasized the same problems as in Stockholm in 1972.
1979	<i>The First World Climate Conference</i> , Geneva, Switzerland.	Focused on the creation of the climate change research and programme monitoring.
1981	<i>The first UN Conference on Least Developed Countries</i> , Paris, France.	A report with guidelines and measures for helping the underdeveloped countries.
1984	Establishment of <i>United Nations World Commission on Environment and Development (WCED)</i> .	The task of the Commission is the cooperation between developed and developing countries and the adoption of global development plans on environmental conservation.
1987	WCED report <i>Our Common Future</i> or <i>Brundtland report</i> was published.	A report with the fundamental principles of the concept of sustainable development.
1987	<i>Montreal Protocol</i> was published.	Contains results of the researches on harmful effects on the ozone layer.
1990	<i>The Second World Climate Conference</i> , Geneva, Switzerland.	Further development of the climate change research and monitoring programme and the creation of global <i>Climate Change Monitoring System</i> .
1992	<i>United Nations Conference on Environment and Development (Earth Summit or Rio Conference)</i> , Rio de Janeiro, Brazil.	In the <i>Rio Declaration</i> and <i>Agenda 21 Action Plan</i> principles of sustainable development were established and the framework for the future tasks as well.
1997	Kyoto Climate Change Conference, Kyoto, Japan.	The <i>Kyoto Protocol</i> was signed between countries to reduce CO <sub>2</sub> and other greenhouse gas emissions, with commencement in 2005.
2000	UN published <i>Millennium declaration</i> .	Declaration containing eight Millennium Development Goals (MDGs) set by 2015.
2002	<i>The World Summit on Sustainable Development</i> , Johannesburg, South Africa.	Report with the results achieved during the time from the Rio Conference, which reaffirmed the previous obligations and set the guidelines for implementation of the concept in the future.
2009	<i>The Third World Climate Conference</i> , Geneva, Switzerland.	Further development of the global Climate Change Monitoring System with the aim of timely anticipation of possible disasters.
2009	World Congress <i>Summit G20</i> , Pittsburgh, USA.	G20 member states made an agreement on a moderate and sustainable economy.
2012	UN conference <i>Rio +20</i> , Rio de Janeiro, Brazil.	Twenty years from the Rio conference, report <i>The future we want</i> renewed the commitment to the goals of sustainable development and encouraged issues of the global green economy.
2015	UN Sustainable Development Summit 2015, New York, SAD.	The <i>UN 2030 Agenda for Sustainable Development</i> was published, setting up 17 Millennium Development Goals which should be achieved by 2030.
2015	UN conference on climate change COP21/Paris Climate change Conference, Paris, France.	Agreement on the reduction of greenhouse gases in order to reduce and limit global warming.

With this long history of attention to sustainable development adoption of the SDGs came at no surprise. Sustainable development among other development narratives will remain to occupy a predominant space in contemporary development debates. As this paper premises, FBOs have a critical role to play in enhancing sustainable development for a number of reasons for example faith's moral authority and wide geographical presence.

In a world where there are many ethical issues related to global sustainability governance, FBOs may be effective advocates. FBOs due to the faith connection, have some level of moral authority to speak against unethical practices that destroy God's planet. Many faiths believe that the earth is sacred and needs to be cared for.

Many faith groups teach against greed and value for human life and dignity rather than profit. They can thus be unique advocates for responsible balance between people, planet and profits. This view is supported by Rajvinder (2019). He argues that FBOs play a significant role in changing taboos and regressive social norms and values and in catalysing social action.

It is a well-known fact that the poor and mostly rural communities are more adversely affected by consequences related to unsustainable use of the environment and its resources. Such communities also tend to be host of faith groups and faith organizations as earlier observed with FBOs being the main welfare service providers.

This grassroots presence is a key comparative advantage that even some governments do not have. Forging formal working partnerships with FBOs can help deliver critical interventions at grass roots level and result to sustainable development at those levels. In other words, FBOs can help ensure that remote, far flung communities are not left behind. Sidibe (2016) notes the following on the value of FBO's in Sustainable development.

An example of how FBOs are proving to be important complementary partners to national governments in achieving the SDGs are the partnerships between networks of faith-based health service providers in Africa and national governments. These networks are significant providers of health care in some of these countries. A number of these networks have now created memoranda of understanding with their national governments, establishing more formal terms of reference for the partnership and mechanisms for funding, drug supply, and the training, retention, and exchange of staff between national and faith-run hospitals (Sidibe, 2016:2).

Sidibe's outlook is rather positive in terms of the way there is renewed interest in forging partnerships with FBOs. He notes the work of the IATF-FBO as key in fostering productive engagements with FBOs to deliver the SDGs. He however, also warns of potential areas of friction with FBOs especially in matters that some faith groups do not conform.

Some of these include family planning, child protection related matters (especially child marriage, female genital mutilation, and immunization), harm reduction, violence against women, stigma and discrimination around sexuality and gender identity, sexual and reproductive health and services, end-of-life issues, and faith activities, including prayers. He advises that these, though core to the SDG agenda are areas to navigate with care so as not to lose on the enormous dividend that faith brings to the SDGs implementation (Sidibe, 2016:5).

The above view of the potential friction areas is similarly noted by Moigne and Petersen (2016). In their work sponsored by the Danish Network on Religion and Development, they note that in understanding the complex role of faith actors to development it is important to also understand the risks and obstacles that may be inherent with FBOs. They argue for there to be effective FBO engagements into SDGs, faith literacy was key. Faith literacy entails developing an understanding on what faith is, how faith interacts with development and especially the contribution of faith to development.

Giving the example of the above noted network (Danish Network on Religion and Development) they indicate that FBOs themselves could take a proactive role in providing literacy to the secular world. They explain this proactive FBO-led educational activities as follows:

Since its establishment, the network has organised a series of seminars on topics related to religion and development targeting Danish NGOs, the Foreign Ministry, academics, and other actors on the Danish development scene. With these seminars, the network has sought to encourage discussion and analysis of the role of religion in relation to e.g. climate change, humanitarian aid, gender equality, conflict, and politics (Moigne & Petersen, 2016:5).

Going by the above arguments and examples it is apparent that for the SDGs to optimally benefit from FBOs great potential, governments, UN and other development actors must take a proactive approach to engage each other. Each must seek the other, each must seek to be

better understood by the other and each must be willing to learn and adjust for mutual benefits to be realised. The SDGs development journey provided great opportunities for FBO engagement especially during the consultative stages. If this momentum is kept and translated into action greater results from the FBO community for the SDGs will be realized in the coming years.

### **2.2.3 Africa amid different development narratives**

This section briefly explores literature on different conceptualisations of what development is and how they relate to Africa's reality and consequentially to Africa based FBOs. Several scholars have advanced an opinion that the current definitions of development are largely Western and do not necessarily reflect the culture and character of the African continent. One of them is Nnoli (1981). He views development when defined as "modernization" as based on a notion that "commits us to a wholesale imitation of others" (Nnoli, 1981:21).

His argument points to the fact that because countries in the West are 'modernised states', accepting this as the only definition of a developed state means that those who are not in the modernized state (like Africa) will be left to perpetual catch up. This by extension can affect the extent to which African originated FBOs are recognised or involved in Western oriented development processes. Clearly, grassroots based FBOs do not yield much influence in global processes. This does not mean that they have nothing to contribute but the fact that there is no framework for engaging them and collating their views means that their voices may never be heard and as such easy to be given lip service.

In his article, *"The Concept 'Development' Revisited towards Understanding: in the Context of Sub-Saharan Africa,"* Ikejiaku (2009) while commenting on definition of development as economic growth, seems to concur with the earlier view cited above that societies are seen to be economically developed if they possess a large number of efficient and complex cars, extensive road networks, great hospitals, complex computers, smart television sets, great technicians, people with many degrees, good houses, airways, iron and steel complexes, agricultural machinery, a fashion industry, efficient managers and so on.

He argues that this kind of development clashes with the traditional typical African context where well-being was not based on artefacts that one possessed but also on other intrinsic attributes. They make a case for an Afrocentric definition of development. This is a view also

supported by Marke's (2007) work. Development of positive intrinsic qualities of the human person are aspects that faith actors do well. It has been argued that FBOs have capacity and influence that extends from physical, to the mind and to the soul. Moigne and Petersen (2016) excellent work go to the extent of indicating that faith actors go to the 'heart'. They acknowledge that there are matters that require healing of the heart and faith actors are especially equipped for this.

True to adopting western definitions of development, many African nations today are spending considerable effort striving to acquire goods and services of the type found in the west in order to fit to a world order where development means possession of 'artefacts' and 'economic growth'. With advancement in technology, modernisation becomes a shifting goal post. For example, an iPhone 3 in 2018 was viewed as a relic, yet just about five years before it was the symbol of modern advancement.

Though it is itself a sophisticated phone, better versions of the iPhone have come up in a span of a few years, rendering those who still own older versions in a less modernised state. This in my view is one weakness of defining development only as modernisation. In 2018 many African nations experienced a reeling under heavy debts acquired in pursuit of modern goods and services and an ambition to fit within development prescriptions-mostly of the west and promoted through globalisation and multilateralism. So, when development is defined as modernisation the African context does not pass.

As early as 1959 Walt Whitman Rostow, an American Economist and Political Theorist presented another definition of development in economic growth terms in what is now the famous Theory of the Stages of Economic Growth (Rostow, 1959) as follows:

- The Traditional Society: where production functions are limited;
- The Pre-Take-off stage: where society is getting ready to take off. Economic innovations commence;
- Take-off stage: Rapid growth in economic activity. The beginning of industrialisation;
- Maturity Stage: Economic growth now supersedes population growth. Greater use of use of technology; and
- High Mass Consumption stage: Society has achieved maturity and it emphasises the production of consumables.

Reviewing Africa from this theory also presents some stark challenges. Many African countries appear to feature mostly in the first stage. Many studies have pointed to the fact that Africa and Asia were at the same stage 40-50 years ago. Asia, however, appears to have taken off and moved on. The World Bank (2016) records that by the year 2013 Africa continued to lag behind East Asia and the Pacific in reducing the number of people in extreme poverty i.e. those living below the poverty line (The World Bank, 2016:37). They paint a picture of an Africa that is over-represented in poverty circles.

Indeed, this World Bank report forecasts that by the year 2030, nine out of ten most poor people in the world will be living in Africa especially Sub-Saharan Africa, going by the current trend. If you define development as expansion of economic growth i.e. greater Gross National Products (GNP) or Purchasing Power Parity (PPP) then just as indicated earlier, Africa becomes underdeveloped in that sense and African countries are left in the race to catch up with the Western more economically strong nations.

Other older theories of development also exist besides the modernisation and economic growth theory. Solimano, Aninat and Birdsall (2000) advance the notion of “development as distributive justice that focuses on the underlying causes of poverty and social equity” (Solimano, Aninat & Birdsall, 2000:19). This theory postulates that development will take place where there is equality of opportunities not necessarily equality of outcomes.

It is built on a moral premise of fairness. In a world where inequality between and among nations is an everyday feature the global balance of power tilts in favour of the west or what has now come to be referred to as the global North. Differences between the rich and the poor, different race groups, men and women, the young and the old continue to place Africa at a disadvantaged position.

Looking at development from an equality perspective is also not a favourable definition for Africa, though it can help highlight injustices of the past that are part of the explanation for why Africa is deemed to be behind. Marxism is another old theory built from the early arguments of Karl Marx (1818-1883) and Friedrich Engels (1820-1895). This theory is built on Marx’s analysis of why capitalism has had an effect of producing very rich individuals and at the same time produced very poor ones. He felt a much better outcome must lie beyond



capitalism. Marxism sees people and society from a two-lens spectrum: the capitalists (Bourgeoisies) who control production and, the workers (Proletariats) who basically live and survive under the whims of the capitalists (Ollman, 2003). According to Marxist's theory you are developed to the extent to which you have access to production processes.

This viewpoint though old, aptly depicts Africa's development struggle over the years. From when Africa was independent and wealthy in its own terms with unfettered access to all factors of production, especially land. Then came colonialism and capitalism set in. What was in the hands of Africans was systematically taken away and Africans became proletariats. The dominance of Multi-National Corporations (MNCs) in African mining, agriculture, tourism and hospitality industries is an example of situations where native Africans lost control of production.

Many Africans have become suppliers of labour (mostly cheap labour) while the MNCs continue to amass great profits which are repatriated back to their countries and thus leaving less meaningful economic impacts on the African countries. Marxist's explanation of development is thus one that Africa can relate to. It will take great efforts to get Africans back to the production processes and be in control of their own development and reduce class struggles, because capitalism has continued to produce both rich and poor societies simultaneously.

Coming closer to the SDG context, another relevant viewpoint of development was developed by Michael Todaro (a renowned American Development Economist). His outlook on development appears more encompassing and closer to the SDGs in that he views development as a multi-dimensional process involving reorganisation and reorientation of the entire economic and social system.

He argues that economic growth may bring material gain to the people, but development is much more about enrichment of the lives of all the people in the society (Edwards, 1993:80). The 'enrichment of lives' language is similar to the Human Development approach advanced by UNDP and described earlier in this section. Todaro's outlook on development is that it is "a process of improving the quality of all human life and capabilities by raising people's levels of living, self-esteem, and freedom" (Todaro & Smith, 2015:7). It is an outlook of development

that goes beyond material gains to other aspects of life on which, if careful consideration is given Africa may be rich in.

Todaro's outlook is close to the Human Development Approach described earlier and inclinations to which can be seen with the UNDP and the SDGs. It borrows from both the work of Maqbul Ul Haq and the Nobel laureate Amartya Sen's capability to function approach. Sen's approach postulates that development or poverty cannot just be measured by what an individual has or does not have but on "what a person is, or can be, and does, or can do" (Todaro & Smith, 2015:18).

Sen's capability approach goes to the heart of the person, and as the Human Development Approach suggests, brings the person back to development conceptualisation. Africa and its people have many intrinsic potentials and capabilities developed over the centuries and built by the traditional African knowledge. From the pioneering civilisation in Egypt to the current youth led African innovations in Information, Communication and Technology (ICT), the African person continues to display a host of capacities and resilience in the context of adverse disruptions and adversities in history such as slavery and colonialism and to more recent challenges of climate change and political instabilities both of which cannot be purely blamed on Africans themselves.

Despite Africa's struggle for development identity, today we see many examples of Africa-led; Africa centred development that harnesses these intrinsic qualities of the African person. Even by using western ideas of development today, six of the world's fastest growing economies are in Africa. As Sen explained, economic status is a limited way to measure someone's development. Even poor people may have greater 'well-being' than wealthy people. The overriding agenda of development is to enhance peoples' lives; in all dimensions including spiritual. Faith based development actors having the ability to meet needs that go beyond the physical are very well placed for a 'well-being oriented' development.

This places FBOs at much greater advantage. The development coordination community does itself a great disservice by ignoring or under engaging such powerful agents of change as FBOs. I am of the view that sustainable change is that which transforms the heart of a person. Lasting change starts inwardly then it is manifested physically thereafter. People's mentalities, world views, attitudes and perceptions must change first before physical improvements in knowledge

and practice can be seen. No one has the capacity to instigate that inward transformation like faith actors do.

Social transformation is defined by Pierli and Selvam (2017) as:

social processes, particularly those that bring about noteworthy changes. These processes could be political, economic, social, or religious. Transformation here presupposes a change with a positive value, always implying a forward thrusting movement towards the enhancement of quality of life (Pierli & Selvam, 2017:8).

Going by this definition, religion or faith is intricately part of development and highlighting the prominent place of FBOs. By side-lining FBOs and regarding them as peripheral actors, the development community is doing itself a great disservice.

For example, poor people may have a greater deposit of innovation as survival depends on this; they may have greater resilience capability for example in disaster settings, because the situations make them develop this aspect; they have a greater sense of community belonging as opposed to individualism and loneliness. Sen argues these are important aspects of well-being that previous conceptualisations of development have ignored. If you look at development in this holistic version, I postulate that then Africa will appear in the list of the developed. There is a need for an African-bred, African-oriented definition of development.

Considering this study's main line or argument, the development community needs to understand the African context and the nature of the African development world view. This is a view supported by a considerable amount of literature. To quote a few, Deng (1998) quoted in Agbiji and Swart (2015) calls on African intellectuals to look at African history for a possible guide to an appropriate developmental framework that would integrate African social values and institutions in combination with the economic fundamentals included in contemporary development theories. Other scholars on religion and the African development reality who project similar views include Kalu (2010); Mbiti (1999); Pierli and Selvam (2017) and Rueda and Cage (2017) to highlight a few.

The African development construct is closely intertwined with faith. Agbiji and Swart (2015) quoted above indicate that African religions constitute an enormous terrain that overlaps with the socio-political and economic spheres (Agbiji & Swart, 2015:1). Understanding the

historical and strong inter linkage that faith has on Africa's development word view is thus key to unlocking the potential that faith-based actors have on Africa's development. If African development philosophy is followed, the role of FBOs will become so apparent that FBOs will be powerful lead agents of change.

#### **2.2.4 Organising global development through goals: From MDGs to SDGs**

The use of a standard set of goals to guide the global development effort has come to be referred to as the "governance through goals". Recent works such as that of Biermann, Kanie and Kim (2017); Kanie and Biermann (2017); Bernstein (2017) and Underdal and Kim (2017) regularly use this concept to point to the emergence of a new world development order that is guided by a common set of shared goals and targets and that converge all aspects of development.

The concept of global governance through goal setting can also be similarly referred to as global development "orchestration". Both Abbot and Snidal (2010) and Underdal and Kim (2017) use the concept of orchestration to refer to what they call "Transnational New Governance (TNG)". They argue that this TNG orchestration implies efforts at arranging different elements of a system in harmony with each other to enhance their collective performance (Abbot & Snidal, 2010:2; Underdal & Kim, 2017:242).

Abbot and Snidal (2009a); Abbot and Snidal (2009b); Abbot and Snidal (2010) and Abbott, Genschel, Snidal and Zangl (2015) in their extensive work on global development governance, present this orchestration effect of both MDGs and SDGs as a new mode of 'soft' governance involving efforts to induce, facilitate and coordinate voluntary action towards a common cause. In line with this soft governance notion, Jeffrey Sachs, a renowned champion of the MDGs (and latter SDGs) referred them as a type of "global report card" for the fight against poverty (Sachs, 2012:1)

Development through goal setting has several key characteristics as aptly summarised by Biermann (2017). Firstly, it is detached from the international legal system which makes it non-binding to states and so states are much more inclined to it. Secondly, development governance through goal setting is coordinated and functions within existing institutional arrangements at the international level. Thirdly, they work well through more inclusive goal setting processes

at the global level. Lastly, it gives actors greater leeway to interpret the goals in a way that is relevant to national contexts and realities.

It recognises the fact that every country, irrespective of development status, has a role to play. It is akin to the slogan “think globally, act locally”. Goal setting for development governance can only flourish if three conditions are in place. Firstly, the ability to reach agreement on a set of achievable goals. Secondly, the agreed goals must provide clear guidance for all actors involved in contributing to them. Thirdly, actors involved must be willing and able to work together towards the goals and targets set for them (Underdal & Kim, 2017:246-247).

Development of global goals did not begin with the MDGs. Before MDGs, there were the “International Development Goals” produced by the Organization for Economic Cooperation and Development (OECD) in the 1990s (Darrow 2012:58; OECD, 1996:8-11). The only difference with this is that it was not by the UN but by this group of wealthy (mostly referred to as the donor countries) stipulating their own agenda for world development. At the time different UN agencies and World Summits had also come up with separate goals. There was no integration and each of these sets of goals were viewed distinctly from each other (Darrow, 2012).

The Adoption of the MDGs in the landmark UN General Assembly resolution in the year 2000 for the first time consolidated a common governance framework of development through the eight goals that were adopted. Known also as the millennium declaration the MDGs presented a unified approach to global development and as Kumar, Kumar and Vivekandhish (2016) point out, “it brought together the earlier fragmented and disjointed initiatives of various UN agencies towards a greater convergence of economic, social, and environmental development agenda” (Kumar, Kumar & Vivekandhish, 2016:1).

They emphasise the great value that MDGs brought in generating new and innovative partnerships, galvanising public opinion, and just the mere demonstration of the immense value that comes with setting ambitious goals. The MDGs according to Sachs (2012) provided an historic method of global mobilisation and expression of widespread public concern about poverty, hunger, disease, unmet schooling, gender inequality, and environmental degradation (Sachs, 2012:1).

Adoption of the SDGs in 2015 did not entail replacing the MDGs, but rather improving them based on lessons learned and the experience gained in the first 15 years. Key supporters of the MDGs such as the prominent scholar and Special Advisor to the UN Secretary General on the MDGs Professor Jeffrey Sachs, highlighted the need for a subsequent framework beyond 2015 that encompasses two considerations:

- global priorities that need active worldwide public participation, political focus, and quantitative measurement; and
- lessons from the MDGs, especially the reasons for their successes, and corrections of some of their most important shortcomings (Sachs, 2012:2).

Obviously, research and experience have over the years generated important lessons and highlighted key shortcomings with the MDGs. Fehling, Nelson and Venkatapuram (2013), after having reviewed 90 articles documenting key limitations of the MDGs present the fact that the MDGs were developed by only a few stakeholders with inadequate involvement of developing countries as key common criticism (Fehling, Nelson & Venkatapuram, 2013:1).

While the MDGs, on paper implied applicability to all countries, in reality they were considered targets for poor countries to achieve, with financing from wealthy states. Other key weaknesses identified from this extensive literature review were in relation to the structure of the goals, the content of the goals and on implementation and enforcement. These areas of weakness presented important lessons for the development of the SDGs.

The SDGs came in as a reinforcement or reinvigoration of the MDGs. Kumar *et al.* (2016) points to the fact that the SDGs have gone a step further in strengthening convergence of the different aspects of global development agenda. They note that the SDGs are stronger in promoting equity, human rights, and non-discrimination. The level of stakeholder involvement was also much higher compared to the MDGs. These views are also supported by Biermann *et al.* (2017). McArthur and Zhang (2015), aptly present this view of SDGs “building upon” rather than “replacing”.

They state that:

The 17 SDGs reflect the complexity of the world’s challenges. On one level, they focus on finishing the job of the MDGs, i.e., the “second half” of eliminating extreme poverty.

On another, they broaden the agenda to include global priorities not addressed by the MDGs, such as inequality, infrastructure, and peace and justice, alongside a better articulation of global environmental priorities (McArthur & Zhang, 2015:1).

The adoption of the SDGs did not come just because the MDGs were expiring and the world needed a new set of global goals. Sachs (2012) argues that the idea of the SDGs quickly gained ground because of the growing urgency for sustainable development for the entire world. This stems from the realisation that humanity and the planet were on a collision course. Human activity is now playing a central and threatening role in key earth dynamics.

Human activity is fuelled by the desire for greater and faster economic and social growth coupled with a burgeoning global population. These Sachs (2012) argues, have come to exert unprecedented and potentially catastrophic stress on the earth's ecosystem which undermine human well-being and life generally. In view of these dire and unprecedented challenges, the need for *urgent, high-profile, and change-producing global goals* was obvious. This well encapsulates what the SDGs came to be (Sachs, 2012:2).

They were urgent in that they were negotiated and adopted in a time not too long after the expiry of the MDGs. They were high profile in the sense that the processes leading to their adoption gained great visibility and engaged a wide array of stakeholders and adopted by the highest organ of the United Nations, the General Assembly. Whether they will be change-producing or not remains to be seen; but going by the early results of the first three years of implementation, there is an emerging potential for positive results.

The challenge however lies in measuring genuine change besides what the politicians report is highlighted by various authors as a key challenge that SDGs must find innovative ways to deal with. The MDGs and SDGs though presenting the same concept of global development governance were different both in content and process.

Kumar, Kumar & Vivekandhish (2016) present the following key distinctions between MDGs and SDGs

- **Level of stakeholder involvement:** MDGs were developed by a small group with limited stakeholder engagement while SDGs improved on this by a fairly wide consultation stakeholder process involving 70 working groups, Civil Society Organizations, thematic

consultations, country consultations, participation of the general public through face-to-face meetings, online mechanisms and door to door surveys. Consultations took three years to complete;

- **Comprehensiveness:** MDGs had only eight goals, 21 targets and 63 indicators. SDGs on the other hand has 17 goals 169 targets and 232 indicators touching on fairly all aspects of human development. Jeffrey Sachs (2012) however, indicates in his writings that the fewer MDGs were a strength rather than a weakness in that people are able to remember them than having a whole stack of goals;
- **Geographical focus:** MDGs appeared to lean towards poor countries' development with more wealthy countries providing funding. SDGs are a global compact and all countries, irrespective of level of development have prerequisite responsibilities to undertake in view of sustainability of people and the planet. SDGs recognise and require everyone's contribution;
- **Human development, rights and equity focus:** MDGs were weak in this area and in addressing root causes of poverty and underdevelopment. SDGs are explicit in human rights, equity and fairness between and among states in trade and other related concerns, non-discrimination and rights of minorities and vulnerable groups. This weakness in the MDGs is however, contested by some UN insiders such as Darrow (2012). He argues that this conclusion is made by those who look only at the goals without looking at the 2010 MDG Summit Outcome Document General Assembly Resolution 65/1 of Sept. 17, 2010. Which, "... contains an impressive number of explicit human rights references and commitments, as well as quite an impressive degree of congruence with substantive human rights policy recommendations as reflected in the jurisprudence of international human rights bodies" (Darrow, 2012:19).
- **The role of stakeholders, especially Civil Society Organizations:** MDGs almost had no clear role for civil society organizations. SDGs under the principle of leaving no-one behind do acknowledge the critical role of civil society in all its form and size as a critical contributor. Indeed, in the build up to the SDGs adoption, the UN held several consultations with CSOs. The extent to which their contribution is captured in latter process of planning, implementation and reporting is another aspect worth some further research; and
- **Baseline year clarity:** Though MDGs were adopted in 2015, and their baseline year was backdated to 1990 making it a bit inaccurate to measure change emanating from the 15-year effort. The SDGs on the other hand have 2015 as the definite baseline year.



It is now the third year since the SDGs were adopted. They are touted to be the most comprehensive global development framework so far and like the MDGs, SDGs also enjoy great support from a wide section of stakeholders. Several authors have however, pointed out several challenges to the implementation of the SDGs. The SDGs are not legally binding and as Bexxel and Jonsson (2017:16) put it, “SDGs have to depend on moral commitments and a voluntary sense of responsibility to solve the problems of the day including extreme poverty, epidemics and climate change.” Existing legal mechanisms such as existing conventions, treaties and protocols have over the years been relatively weak and so for SDGs to be implemented it will mostly depend only on moral commitment and responsibility.

The implementation of SDGs is coordinated by institutional arrangements that are rather weak (legally speaking) at the intergovernmental level. Reporting on progress is voluntary and there exists no inbuilt mechanism to hold duty bearers accountable for non-action (Biermann et al., 2017:27). Creating a strong and independent measurement to verify results of SDGs beyond current indicators and voluntary reporting is another challenge. Some of the SDG obligations are also a bit abstract, contentious and difficult to measure such as ‘global solidarity’ and a just, equitable, tolerant, open and socially inclusive world (Biermann *et al.*, 2017; Kumar *et al.*, 2016; Bexxel & Jonsson, 2017).

The UN 2018 SDG progress report highlights the challenges of a changing climate; conflict; inequality; persistent pockets of poverty and hunger; rapid urbanization and environmental degradation as *some of the key barriers that continue to hinder greater progress in SDG achievement* (United Nations, 2018:14). Having said all these, are there any results to report on so far? The 2030 development agenda declaration designates a high-level political forum on the SDGs to be the main mechanism for accountability on the SDGs. Held every year, member states are required to voluntarily develop and submit progress reports against the goals, targets and indicators. The most recent results from the 2018 SDGs report presents the following progress report on selected goals presented in the diagram below.

## 2.2.5 Summary of progress/achievement on the SDGs-2018

<p><b>Goal 1: No poverty</b></p> <ul style="list-style-type: none"> <li>Only 45 per cent of the world's population are covered by at least one social protection cash benefit</li> <li>Economic losses attributed to disasters were over \$300 billion in 2017</li> <li>The latest global estimate suggests that 11 per cent of the world population, or 783 million people, lived below the extreme poverty threshold in 2013.</li> </ul> <p><b>Goal 2: Zero Hunger</b></p> <ul style="list-style-type: none"> <li>World hunger is on the rise again: 815 million people were undernourished in 2016, up from 777 million in 2015</li> <li>Stunting, wasting and overweight still affected millions of children under age 5 in 2017</li> </ul> <p><b>Goal 3: Good Health and Wellbeing</b></p> <ul style="list-style-type: none"> <li>Deliveries by skilled health personnel increased globally from 62% (2000-2005) to 80% (2012-2017)</li> <li>From 2000 to 2016, the under-5 mortality rate dropped by 47 per cent, and the neonatal mortality rate fell by 39 per cent. Under-5 deaths dropped from 9.9 million to 5.6 million.</li> <li>The world is not on track to end malaria by 2030</li> </ul> <p><b>Goal 4: Quality Education</b></p> <ul style="list-style-type: none"> <li>More than half of children and adolescents are not achieving minimum proficiency in reading and mathematics</li> <li>Participation rate in early childhood and primary education was 70 per cent in 2016, up from 63 per cent in 2010.</li> </ul> <p><b>Goal 5: Gender Equality</b></p> <ul style="list-style-type: none"> <li>Child marriage in Southern Asia decreased by over 40 per cent between 2000 and 2017</li> <li>Women spend about three times as many hours in unpaid domestic and care work as men</li> </ul> <p><b>Goal 6: Clean water and sanitation</b></p> <ul style="list-style-type: none"> <li>3 in 10 people lack access to safely managed drinking water services</li> <li>6 in 10 people lack access to safely managed sanitation facilities</li> </ul> <p><b>Goal 7: Affordable and clean energy</b></p> <ul style="list-style-type: none"> <li>55 per cent of renewable energy was derived from modern forms in 2015</li> <li>The proportion of the people with access to electricity more than doubled between 2000 and 2016 in least developed countries</li> <li>3 in 10 people still lack access to clean cooking fuels and technologies</li> </ul> <p><b>Goal 8: Decent work and Economic growth</b></p> <ul style="list-style-type: none"> <li>Men earned 12.5 per cent more than women in 40 out of 45 countries with data</li> <li>Youth were three times more likely to be unemployed than adults in 2017</li> </ul> <p><b>Goal 9: Industry, innovation and infrastructure</b></p> <ul style="list-style-type: none"> <li>Global carbon intensity decreased by 19 per cent between 2000 and 2015</li> <li>Proportion of population covered by a 3G mobile broadband network was lower in the LDCs in 2016</li> </ul> <p><b>Goal 10: Reduced inequalities</b></p> <ul style="list-style-type: none"> <li>Remittances to low- and middle-income countries represented over 75 per cent of total global remittances in 2017</li> <li>Between 2010 and 2016, in 60 out of 94 countries with data, the incomes of the poorest 40 per cent of the population grew faster than those of the entire population.</li> <li>Products exported by Small Island Developing States facing zero tariffs increased by 20 per cent between 2010 and 2016</li> </ul> <p><b>Goal 11: Sustainable cities and communities</b></p> <ul style="list-style-type: none"> <li>90 per cent of urban dwellers worldwide are breathing unsafe air, resulting in millions of deaths</li> <li>Urban population growth is outpacing improvements in slum conditions</li> </ul> <p><b>Goal 12: Responsible consumption and production</b></p> <ul style="list-style-type: none"> <li>By 2018 108 countries had national policies on sustainable consumption and production</li> <li>93 per cent of the world's 250 largest companies are now reporting on sustainability</li> </ul> <p><b>Goal 13: Climate Action</b></p> <ul style="list-style-type: none"> <li>The majority of countries have ratified the Paris Agreement and provided Nationally Determined Contributions</li> <li>2017 was the most costly North Atlantic hurricane season on record</li> </ul> <p><b>Goal 14: Life below water</b></p> <ul style="list-style-type: none"> <li>Open ocean sites show current levels of acidity have increased by 26 per cent since the start of the Industrial Revolution</li> <li>The global share of marine fish stocks that are within biologically sustainable levels declined from 90 per cent in 1974 to 69 per cent in 2013.</li> </ul> <p><b>Goal 15: Life on Land</b></p> <ul style="list-style-type: none"> <li>Earth's forest areas shrunk, down from 4.1 billion hectares in 2000 (or 31.2 per cent of total land area) to about 4 billion hectares (30.7 per cent of total land area) in 2015</li> <li>The Red List Index shows alarming trend in biodiversity decline for mammals, birds, amphibians, corals and cycads</li> </ul> <p><b>Goal 16: Peace, justice &amp; strong institutions</b></p> <ul style="list-style-type: none"> <li>More than 570 different trafficking in persons flows were detected between 2012 and 2014</li> <li>Globally, 73 per cent of children under 5 have had their births registered</li> </ul> <p><b>Goal 17: Partnerships for the goals</b></p> <ul style="list-style-type: none"> <li>ODA for capacity building and national planning was \$20.4 billion in 2016, which has been since 2010</li> <li>In 2015, developing countries received only 0.3 per cent of total ODA to support all areas of statistics</li> </ul>
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**Figure 2.1: SDGs goals (Source: UN SDGs Report, 2018)**

From the summary results presented in **Figure 2.1**, it is clear that there is still more work needed on most SDGs if the targets are to be met by 2030. Also, a clear gap from a review of the 2018 report indicates a serious shortage of up to date, reliable and complete data to track progress. Much data is still pegged to baseline years before 2015. The report calls upon member states and partners to avail themselves toward putting in place data collection systems to

improve the measurability of SDGs. Another key limitation is that these results are based on voluntary self-reporting and thus underperforming countries can choose not to file reports thus putting into question the completeness of provided overall status reports. There are also no independent verifications of provided reports and this is a role that CSOs can play in enhancing the reliability of self-reporting mechanisms.

## **2.2.6 Theoretical framework on FBO's engagement/involvement in development**

### **2.2.6.1 Recognition of FBOs**

The argument advanced in this study that FBOs work has largely gone unacknowledged is supported by many authors. For example, Bompani (2011) in her online article puts it succinctly as follows:

The important work of religious actors in development started to be recognized by international donors and development agencies only recently. In fact, we had to wait until the late 90s to see a sort of recognition of the work done by these forgotten actors in development, while it is only with 9/11 that proper attention has been paid to the study of religion in the social sciences more generally (Bompani, 2011:1).

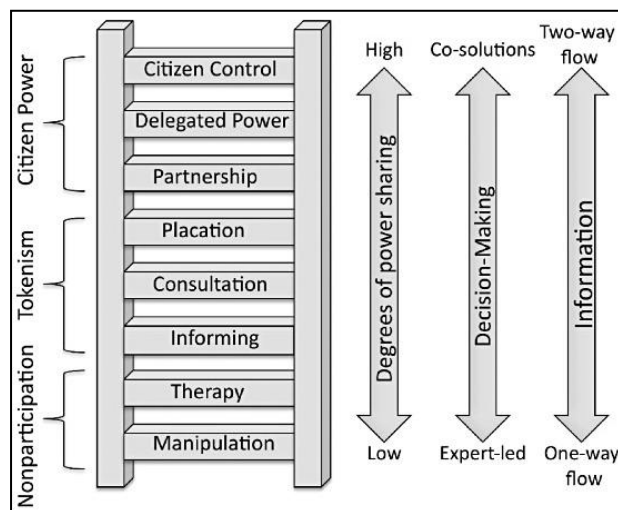
Bompani (2011) refers to FBOs as the 'forgotten actors'. She asserts that it is only until recently (the 90s) that the work of FBOs started to gain a sort of recognition. Related to the notion of 'forgotten but discovered' actors are a piece by The Religious Communicators Council. Reporting on one of the UN-FBO consultations that were held in the lead up to the SDG development also gave a surprising but deeply insightful headline to their article saying as follows: "United Nations discovers that faith-based organizations also support SDGs." The news report continued to say, "Ignored for years and now loved too much. But in this case the ignored are the thousands of faith-based organizations concerned about sustainable development and the recent suitor is the United Nations" (Religion Communicators Council, 2017).

Other authors that document the fact the FBOs have largely gone unrecognised despite their immense contributions include Clarke and Jennings (2008); Deneulin and Bano (2009) and Marshall and Van (2007) among others. Similar sentiments are recorded by Fort, Mwarey, Mbindyo and Yang (2015) in their study of Human Resources for Health (HRH) in a prominent FBO in Kenya.

The argument about recognition, appreciation and involvement of FBOs in the SDG processes is linked to the concept of ‘stakeholder participation’ in development discourse. According to Chambers (1994), participation can be looked at in three ways: firstly participation is a cosmetic practice to appear good (mostly just on paper); secondly participation is a co-opting practice (they participate in our project); and thirdly participation is an empowerment which enables people and groups to be in control and in command while we support or facilitate-we participate in their project (Chambers, 1994:3).

Chambers offers two possible explanations as to why participation cannot be ignored. Firstly, it is out of a recognition that development failures emanate from attempts to impose things on people; what has traditionally been referred to as top-bottom approaches. Secondly, he points out that it could be due to greater depth in development thinking. More serious thought and ideology on good development practice has over the years grown from innovation and experience and any deep thought of good development cannot fail to mention participation.

#### 2.2.6.2 Arnstein’s contribution



**Figure 2.2: Arnstein’s Typology of participation (In: Tseng & Rowsell, 2012 Adapted from Arnstein, 1969)**

The participation concept can be traced back to Arnstein’s work in 1969 (Arnstein, 1969). Arnstein’s has become one of the most widely used typology of participation in development. This study uses the Arnstein’s model as the conceptual framework underpinning the core

argument of the study that FBOs though great actors in development are not optimally involved or recognised as such.

Though Arnstein originally framed her typology in the context of citizen participation in public affairs, and ‘power holder’ versus ‘have-nots’ context, her conceptual framework has over the years been used to analyse participation in development projects and it is relevant to the core argument of this study and thus specially adapted for this study’s context. That FBOs have an enormous potential, capacity and influence, but these attributes are not fully recognised in the SDG processes can be likened to the nuanced levels of participation that Arnstein’s model presents.

Arnstein’s model of participation is presented in form of a ladder with eight steps as shown in **Figure 2.2**. She argued that the first two levels (*manipulation* and *therapy*) are in fact not participation at all. It is a deliberate attempt to block the participation of some individuals or groups and she describes the kind of participation guises done as ‘dishonest’, ‘arrogant’ and ‘empty rituals’ (Arnstein, 1969:216-218). This resonates with what Chambers calls no participation. It is the lowest it can get in true stakeholder engagement.

The next three levels up the ladder are better in terms of participation but are merely different levels of tokenism. *Informing* is the first level of tokenism and entails merely giving information in a one directional flow but not expecting or soliciting feedback. *Consultation* is the next level and unlike the informing level, it entails taking legitimate steps to gather stakeholder opinions. However, it remains tokenism as there is no assurance that their opinions will be considered.

*Placation* is the next level and it is a better form of tokenism in that those who need to be involved are incorporated into decision making organs e.g. Boards, Working Groups or Task Forces. It remains tokenism in that they can be outwitted or outvoted by power holders in the decision-making organs to which they are legitimate members (Arnstein, 1969:220). Chambers describes this type of tokenism as one that merely makes you look good but can pass with anything.

From my assessment, and after reviewing the engagement work of the UN IATF-FBO before, during and after adoption of the SDGs, the level at which FBOs were engaged appears to

oscillate around these three levels of tokenism. UNFPA (2014), cites that there remains a disconnect between rhetoric and real collaboration between the UN and Faith based actors. (UNFPA, 2014:6).

Much recent work still documents the ad hoc nature in which organizations like FBOs are engaged. For example, in a theoretical analysis on the allocation of responsibility for the implementation of the 2030 development agenda Bexxel and Jonsson (2017) note that the role allotted for non-government actors is rather vague. They refer to the obligations for non-government actors as broad and open ended.

The next set of levels ushers in the most ideal realm of participation where the power balance begins to shift from power holders to the have-nots. This *partnership* level of participation marks the initial attempts to redistribute power. Planning and decision making is shared. It is no longer the preserve of the power holders (in this context governments or UN). When this level is reached FBOs will have greater say and recognition as core rather than peripheral partners in SDG processes. The *delegated power* level is where power balance will have shifted in favour of the entities that are not power holders today. At this stage they become the dominant decision makers and Arnstein (1969) argues that at this level current power holders must negotiate power with the new dominant forces.

The ultimate and highest level is that of *control* where the have-nots have near total influence over everything. Arnstein (1969) notes that this is a typology that shows that with participation, ‘nobodies’ can become ‘somebodies’ with enough power to make the target institutions responsive to their views, aspirations, and needs. In the context of this study the nobodies could be regarded as the FBOs whose participation/involvement, appreciation as noted in literature is not yet optimal.

Arnstein (1969:217) notes that the ladder typology is an oversimplification of a rather complex matter and that it does not include an analysis of the most significant roadblocks to achieving genuine levels of participation as some of the limitations of the typology. Considering the focus of this research, this typology is applicable especially in analysing whether the engagement efforts by UN or governments with FBOs is mere rhetoric or there is real intent to bring FBOs’ contribution to the fore.

By assessing the development portfolio of World Relief Kenya as a case study, this study was able to identify what the organisation (and FBOs in general) has that can increase its bargaining power and influence in the SDG arena in Kenya and therefore feature at higher levels of the ladder. This study adopts the above described Arnstein's model of stakeholder participation as the underlying theory to characterise the level at which FBOs are recognised as core rather than peripheral contributors to development and the SDGs in particular as described in section 2.3 of this study report. The relevance of Arnstein's theory to this study is highlighted next.

### **2.2.6.3 Relevance of the Arnstein's theory to this study**

The relevance of Arnstein's theory of participation to the study is derived from the following underpinnings:

- **The theory is about explaining the “how” of stakeholder participation:** to promote stakeholder participation it is important to first understand how participation happens. As this study is an investigation on the FBOs development profile as a means to justify the call for greater recognition, participation and involvement of FBOs in SDGs planning, implementation, monitoring and evaluation, the theory helps explain the concept of participation and help the reader to understand why the study hypothesizes that FBOs are more often than not unrecognised although on the surface some kind of participatory rhetoric is glossily presented. By understanding how real participation works, one can see that the ‘consultations’ style of participation that was dominant during the SDGs development process was inadequate and therefore the reader will get the context at which the arguments presented here are derived;
- **The theory recognises different iterations of participation:** The theory categorises types of participation into eight quality levels. These levels are not strictly distinct as stakeholders will tend to oscillate from one level of participation to another at any given time. As the theory explains, it is possible for a stakeholder at one instant to be at low level of participation and in the next instance be at a higher one and vice versa depending on the circumstances. For example, in matters touching on religion and development it is possible that FBOs would wield much higher influence than in other secular matters such as in environmental conservation because of a general often wrong misconception that they may not be the foremost authority in that area. This iteration is useful to explain why in some instances FBOs may appear to be much more involved while in others they are not. It helps present the argument for greater consistency in FBOs engagement even in matters where

traditionally FBOs were seen as non-core actors such as in social and economic development;

- **The theory provides a benchmark and a goal to aim for:** by differentiating mediocre types of participation from ideal types, the theory sets a goal for which all should aspire to reach. This ‘goal’ is relevant to the study, because one aim of this study is to advocate for greater and better involvement of FBOs in SDGs implementation. Using this theory, the study can judge the extent to which UN and other actors involve FBOs by using the ladder levels as a benchmark. With the ladder typology one can judge whether there are improvements from mediocre to ideal types of participation;
- **It is in line with the SDGs “leave no one behind” principle:** As the agenda 2030 holds the principle that no stakeholder should be left behind, and that we must all mobilise joint action towards achieving the SDGs, this theory is a good way to test whether this principle is mere rhetoric or there are practical steps taken to improve stakeholder participation. The evidence of FBOs development profile that this study seeks to bring out, will hopefully help justify why they should be featured at higher levels of the model. The theory therefore, is a key resource to support the argument that FBOs should not be ‘left behind’ because they hold great potential for SDGs achievement; and
- **It helps support the argument that FBOs current engagement is unsatisfactory:** Though literature shows evidence of some type of FBOs participation in SDG processes such as those leading up to the adoption of SDGs, by using this theory, one can demonstrate that the quality of that engagement can be made better. It helps explain that stakeholder consultations and information sharing (which is what the UN devoted time and resources to improve stakeholder participation) are still mediocre and that there are better forms of participation that should be aimed for. FBOs themselves can advocate for greater recognition knowing the power and influence they hold in some sectors as described in section 2.3 next.

## **2.3 The Evolving Role of Faith Based Organizations (FBOs) in Development Action and to the SDGs**

### **2.3.1 The rationale of FBO engagement in development**

Several reasons have been presented to justifying the FBO’s engagement in development. This is shared next.



### **2.3.1.1 Service is part of their identity**

All religions have incorporated the aspect of charity as an important dimension in their development agenda (Ochanda, 2012). He advances the notion that helping humanity is at the core of every faith community. It is an inert trait that is endless and thus faith groups can be sustainable agents of development if properly engaged. This perspective is comparable to that of Bompani (2011) that religious organizations do development for their ethos: notions of social justice, charity and service which are critical parts of their social good identity. Social action by FBOs is rooted on spiritual obligations according to Odumosu *et al.* (2009:13).

Indeed, literature is rife with descriptive evidence that FBOs provide a wide range of services such as education, health, water and sanitation, food security and livelihood and issues of governance among other services out of their own volition and with or without other partners' recognition. As highlighted earlier, what's lacking is sound quantification and empirical analysis.

### **2.3.1.2 Wider/grassroots reach**

FBOs also have a very wide reach in underserved areas. For example, it is estimated that between 30-60% of health care and educational services in many developing countries are provided by FBOs (UNFPA 2009). Another study by the World Bank in 2008 provided a figure of 50% of health and education services in Sub-Saharan Africa to be provided by FBOs (World Bank, 2008). According to the World Faiths Development Dialogue (2015), faith actors and faith-inspired organizations provide substantial direct humanitarian support in many refugee situations. The establishment of the World Faiths Development Dialogue Forum in 1998 by the World Bank was indeed based on the realisation that engagement with FBOs would improve development outcomes in the developing world, because FBOs had a wide coverage in the grassroots where real development occurs (World Bank, 2008). Related to this, Belshaw (2005) also presents the most crucial advantages of FBOs' development work as that of being closer to the poor and to their moral and spiritual ties than any other development stakeholders. Torres (2005) also presents a similar argument just as Tyndale (2003) in Odumosu *et al.* (2009).

### **2.3.1.3 Reliability**

Regarding health service provision as an example, UNFPA (2009) notes that FBO health facilities serve the most remote areas where governments are unable to reach and maintain health workers. Widmer (2011) additionally notes that FBO-run health facilities remain active even when there are political crises or emergency situations because they are well perceived and trusted by the community (Widmer, 2011). Klicksberg (2003), notes that the World Bank in the year 2000 concluded that in the country of Benin the Church represented “the most prominent and effective protection network” (Klicksberg, 2003:58). Moigne and Peterson (2016) cite a report of a World Bank commissioned large research project in the 1990s called *Voices of the Poor*. This research gathered information from over 40, 000 men and women in 47 countries. They indicate that one of the “most surprising results” of the research was that many poor people reported to have more trust in religious institutions than in government institutions. (Moigne and Petersen 2016: 8). Heist and Cnaan (2016) indicate that this trust is highest especially if FBOs’ faith matches that of the local community (Heist & Cnaan 2016:17).

### **2.3.1.4 Affordability/Access**

There is greater access to services by FBOs. As an example, Faith-based health service providers are often preferred by low and middle-income citizens, because they are cost friendly. A study in Burkina Faso by Olivier and Wodon (2014) attributes this to the lower cost of care in FBOs based facilities as compared to private hospitals and at times the public hospitals. In addition, the service providers are preferred because of the quality of care provided. The authors argue that FBO based health providers have the potential to offer cost friendly and quality care if only the state can pump more finances to support the expansion of their work.

### **2.3.1.5 Going beyond material needs**

FBOs offer much more beyond tangible/physical development. UNFPA (2014) reporting on a Roundtable Consultation with FBOs in 2014 around the post 2015 development agenda records that FBOs could be instrumental in “generating greater moral urgency behind the agenda”. It continues to observe that “faith leaders and faith-based communities have a non-tangible contribution to offer to broader spiritual aspects of development” (UNFPA 2014: vii). Additionally, Odumosu *et al.* (2009:50) also support the argument that religious actors can

provide holistic health. In Africa healing is viewed from both a spiritual and physical perspective and religious actors can provide both e.g. through prayer and spiritual counselling as well as in provision of medicines and physical care for the sick.

#### **2.3.1.6 Filling gaps**

Failure of governments to fulfil their duty-bearing responsibilities is another factor justifying FBOs increased role in development. Due to the failure of governments in meeting the needs of their citizens, FBOs tend to join other mainstream development actors to pursue improvements in areas that were long believed to be inherently secular; including development, politics and social issues. This view is supported by several authors including Alkire (2006); Holenstein (2005); Marshall (2005a, 2005b); Rees (2009); and Haar (2011) cited in Haynes (2007). Bompani (2011) also argues that FBOs get into development most of all because of the lack of action and capability of the state. Odumosu *et al.* (2009) however, challenge this view by noting that FBOs are not only confined in developing countries where there is failure of the state.

They note that even in the Northern rich and stable states such as the United States of America, the role of FBOs in social development is visible (Odumosu, Olaniyi and Alonge, 2009:11). All the above arguments are similarly summarised by James (2011) while presenting what he considers to be the potential value-add that FBOs offer to development. He provides the following arguments on FBOs as resourceful allies to development:

- That FBOs provide efficient development services;
- They reach the poorest at the grassroots;
- Have a long-term, sustainable presence;
- Are legitimate and are valued by the poorest;
- They provide an alternative to a secular theory of development;
- Elicit motivated and voluntary service;
- Encourage civil society advocacy.

The discussion around the question of whether faith -based organizations matter regarding the Sustainable Development Goals (SDGs), is important as it discloses the hitherto hidden potential that faith organizations have had. It allows multilateral and bilateral donors, governments, UN entities, mainstream Civil Society Organizations, academic and research

community to reflect on their own prejudices and disposition that have hindered or enabled greater engagement with FBOs in all aspects of social development.

### **2.3.2 Framing the Scale of FBO Contribution to development: Focus on Healthcare**

As earlier noted, it is imperative to reiterate that although an extensive corpus of literature exists on the concept of faith and development, there is a great dearth of literature on the actual contributions providing empirical quantitative assessments of work that FBOs have done especially in the light of the SDGs. So, the scale and magnitude of FBOs work is not very well documented. Where there are attempts such as in the health care sector, some of it is contested as different approaches are used to carry out the estimates. In this section an attempt to document the contribution of FBOs in general is made with a focus on healthcare where a little more literature exists.

For several decades, FBOs have played a key role in health systems strengthening in low and middle-income countries as separately documented by World Bank (2008), UNFPA (2009) and Ochanda (2012) among others. However, Widmer *et al.* (2011) opine that the magnitude and coverage of health services provided by FBOs is not consistently documented as different studies looking at the same topic generate different results. A study by the African Religious Health Assets Programme (ARHAP) in 2006 indicates that few of the available studies done in the past estimate that between 30% and 70% of the health infrastructure in Africa was at the time owned or health services provided by faith-based organizations (ARHAP, 2006:20; WHO, 2009).

The ARHAP study focused on Lesotho and Zambia. It found that Christian hospitals and health centres were providing about 40% of HIV care and treatment services in Lesotho and almost a third of the HIV/AIDS treatment facilities in Zambia were run by a faith-based organization (ARHAP, 2007). Moyo and Keir (2014) have also conducted a study in South Africa's Kwa-Zulu Natal province and came up with a conclusion that FBOs contribution to HIV/AIDS care was notable alongside that of secular NGOs.

According to Olivier and Wodon (2014) studies done to determine market share for the FBO health sector in Africa based on the number of hospital beds, estimates that FBOs account for 20-40% range. However, this result is contradicted by household surveys data that seek

to find out where people seek healthcare and at times required respondents to name the institution where the service is sought.

Such surveys provide an estimate of 10%. Olivier and Wodon (2014) observe that the two approaches have limitations but are useful if looked at side by side. They estimate the medical facilities provided by the FBOs in some selected African countries as follows; 43% of the national total in Tanzania, 40% in Malawi, 34% in Cameroon, and 27% in Ghana. This includes facility-based care as well as training.

Kagawa, Anglemeyer and Montagu (2012) propose a systematic review on healthcare provision studies that provides different estimates as follows:

In Kenya, Rwanda, and Tanzania, Eastern African countries from which we have multiple measurements, the proportion of FBO-owned hospitals is consistently larger than the proportion of services provided or infrastructure-owned by FBOs. In Kenya, the percentage of FBO-owned hospitals is reported as 16.5-28 percent, while the percentage of FBO-owned health facilities is 12.5 percent. In Rwanda, FBOs own 35.5-44 percent of hospitals, 25-38 percent of health centers or facilities, and 24 percent of hospital beds. Similarly, in Tanzania FBOs own or manage 40 percent of hospitals, 26 percent of health facilities, and 22 percent of health staff (Kagawa, Anglemeyer & Montagu, 2012).

Casale, Nixon, Flicker, Rubincam, and Jenney (2010) argue that the FBOs' involvement in HIV prevention has been limited compared with HIV/AIDS-related care. Widmer *et al.*, (2011) proposed a systematic review and assessed the work of FBOs in maternal/newborn health care in Africa during the past two decades prior to 2011, with the aim of better understanding their contribution in this field. They found that FBOs have also been extensively involved in non-institutionalised or informal community health initiatives, especially in HIV/AIDs.

In a study comparing NGOs and FBOs engaged in HIV-related work in Nigeria, the authors did not find significant differences in development aims, values and activities suggesting that FBOs are equal to the task of enhancing social change just like their secular counterparts. In

addition, USAID/PEPFAR (2012) praises the critical role played by FBOs in providing care for orphans and other vulnerable children, preventing transmission of HIV from mother-to-child and among adults as well as the emotional support i.e. love, and non-discrimination provided. DeHaven, Hunter, Wilder, Walton and Berry (2004) examined the effectiveness of FBO based health programmes. The study adopted a systematic qualitative review of 53 health-related databases for the years 1990 to 2000.

The findings show that most programmes focused on primary prevention (50.9%), general health maintenance (25.5%), cardiovascular health (20.7%), or cancer (18.9%). All these are turfs that secular organizations are involved in. The authors suggested that FBO-based health projects have the potential to significantly increase knowledge of disease, improve screening behaviour and readiness to change, and reduce the risk associated with disease and disease symptoms.

Narrowing down to the Kenyan healthcare space, 2014 estimates from the government's ministry of health indicates that in Kenya, FBOs operate 881 of the total 7,795 health facilities which represents 11.3% (Government of Kenya, 2014:11). The Kenya's ministry of health reports that FBOs own/employ 10,637 health workers of the total health workforce of 57,548 which means that 18.5% of all health workforce in Kenya is provided by FBOs. This excludes health care workers at the community level who are traditionally considered to be outside the formal health care system (Government of Kenya, 2014:20).

The Catholic Church and its affiliated FBOs on its own reports that as of 2014 they were running 438 health facilities across the country with a staff compliment of 9,323. A figure that potentially challenges the government estimates presented above (Government of Kenya, 2014:23). The Christian Health Association of Kenya (CHAK) is another key player. It is an association of 24 hospitals, 57 health centers, 387 dispensaries, 65 churches/church organizations, 27 community-based health care programs and 16 Medical Training Colleges drawn from 50 church denominations all over Kenya (Christian Health Association of Kenya, 2017:19).

CHAK is reported to have a total of 2,056 staff including 135 doctors, 995 nurses and 575 allied health staff spread across health facilities in the country (Government of Kenya, 2014:22). In 2016 alone CHAK reports to have provided HIV testing to 301,500 individuals; provided Anti-Retroviral Treatment for HIV/AIDS to 42,186; and provided inpatient care to

a total of 42,949 individuals with different ailments. (Christian Health Association of Kenya, 2016:9). This is no mean feat for one FBO. The statistics provided by the ministry of health on the one hand and individual FBOs by themselves may conflict. However, one fact is eminent: that FBOs are a significant player in the health sector and continues to do so with the ever-increasing disease burden.

## **2.4 Challenges and Concerns on FBO Engagement: Perspectives from literature**

Despite the important role of FBOs in development and especially SDGs from across the divide, FBOs are still insufficiently integrated in development action discourse and often operate under the radar. The role of the FBOs is often viewed in isolation of the mainstream practice. This section explores the documented challenges and concerns about the partnership with FBOs from the perspective of the UN and by the FBOs themselves.

As this study was focused largely on the UN-FBO engagement, a review of relevant UN publications to identify what the UN itself sees as the hindrance to their effective involvement/engagement of FBOs was done. UNHCR (2014); UNFPA (2014) and UNFPA (2016); highlights several challenges that hinder optimal engagement with FBOs including:

- **Organisational culture:** some FBOs tend to adopt a narrative of charity-based approaches which can neglect rights-based approaches to humanitarian assistance. UNHCR, for instance, considers coordination with FBOs to be the greatest challenge in complex emergency situations in respect to meeting international norms and standards of humanitarian service delivery as FBOs may not be familiar with international refugee law and standards (UNHCR, 2014). Related to culture is what UNHCR refers to as “**power inequalities** inherent in the models of interaction between faith-based service-providers and persons in need of protection”. They argue that faiths wield much power to individuals and this power can deliberately or not be abused (UNHCR, 2014:9);
- **Trust and lack of familiarity:** Most tend to work with whom they know-usual partners. There is a lot of distrust and some agencies haven’t yet embraced what UNFPA refers to as “a culture of working with FBOs” (UNFPA, 2014:38). FBOs are perceived to lack familiarity with UN processes and procedures, including its strategic priorities and coordination structures. On the other hand, traditional development actors

are unfamiliar with actual development practices of FBOs and more often than not rely on prejudice and incorrect assumptions (UNFPA, 2016:44; UNHCR, 2014:9);

- **Conflicting values:** Certain religious groups promote values counter to human rights. (UNFPA, 2014:51; UNFPA, 2014: 64). Some religious organizations have been known to be behind some unacceptable practices such as terrorism and/or condoning such practices as gender discrimination, early marriage, female genital mutilation, child labour among others which may not be a problem in their religious doctrine but go against international human rights principles and values which the UN promotes. Some faith groups have been known to oppose immunisation and some sexual and reproductive health practices such as family planning or abortion;
- **Lacking in strategic engagement:** FBOs and FBO engagement tends to “focus more on implementation work and little if any on policy making/ strategic engagement” (UNFPA, 2014:65). This may be attributed largely to the fact that most FBOs tend to operate at community level and tend to focus on meeting practical human needs. Odumosu, Olaniyi and Alonge (2009) found that many FBOs do not see themselves as having a significant role in development policy formulation. Furthermore, many FBOs lack the technical capacity to engage in policy level discussions. As such their engagement with government is limited unless where government is funding them;
- **Disconnect between rhetoric and real action:** This is also referred to as a ‘challenge of walking the talk’. Much is already presented in strategies and reports, but no commensurate action (UNFPA 2014:24). High level engagement does not always result in practical action on the ground. As highlighted elsewhere in this report, many FBOs are also not proactive in engaging with other actors and tend to operate on their own or only in association with other like-minded FBOs;
- **Weak collective voice of FBOs:** The difference in beliefs is ascribed to a mere lack of interest for joint action and advocacy that has also crippled the FBOs’ collective voice. It is only until recently key FBO groupings have started to be more visible such as The Accord Network; The Integral Alliance; The Global Relief Alliance; The Micah Network; ACT Alliance; Christian Connections for International Health (CCIH) among others. (UNFPA 2014:50). Odumosu, Olaniyi & Alonge (2009:48) also present the lack of unity as a key challenge. From their assessment they conclude the need for better coordination and collaboration amongst FBOs has never been greater as it is today



going by the growing realisation by the global community on the potential they hold for development. Odumosu, Olaniyi and Alonge (2009:95);

- **Lack of strong, reliable data and evidence:** A lack of systematic and consistent data on the work of FBOs makes traditional development actors believe that FBO work is mere charity and not worth counting (UNFPA (2014), UNFPA (2014). Odumosu *et al.* (2009) also note that FBOs lack capacity to collect and document reliable data about their work even when they are apparently successful. As their main donors (the parent faith groups) may not be insistent on quality data in the same way mainstream donors would demand for evaluations and systematic documentation, FBOs continue to be unable to scientifically prove the extent of their contribution to development. Veldkamp, Shayo and Sloom (2016) conducted an evaluation of a small network referred to as the Faith Action Network in Kenya. A similar evaluation research on the SDGs Kenya Forum could be worthwhile.

In summarising this chapter, this study notes a general lack of literature on theme of FBOs role and contribution specifically to the SDGs. There is even a much greater lack of specific studies on the above in Kenya. The most relevant study conducted within the SDG period In Kenya is that of the Berkeley Centre (2017). It however made very little reference to the SDGs, but nevertheless helped document the contribution of FBOs in Kenya in general. A key reason for this dearth of literature is possibly the fact that SDGs were adopted just two years before this study was initiated and the level of awareness on SDGs even among scholars and researchers is still limited just as it is among other development actors.

The study therefore, fills the gap of a lack of analysis of FBOs work from a UN SDGs perspective in the Kenyan context but also in Africa and the rest of the world at large. If more and wider scale studies on FBOs actual contribution to SDGs is undertaken there will be a greater pool of literature than it is now. Related to more studies is the question of reliability as different studies use different measurements. A kind of an impact evaluation would be a useful tool to prove the results of FBOs work and some researchers/authors as early as in the year 2000 were beginning to take some action. As an example, in reviewing all World Bank country reports Narayan, Patel, Schafft, Rademacher and Koch-Schulte (1999) found the following which goes to demonstrate some emerging efforts at quantifying FBOs impact on the following ground:

In some regions NGOs with the strongest presence are religiously affiliated. This is the case, for instance, in Benin, where these organizations function as one of the most visible and widely distributed institutional safety nets for the poor. The majority of the orphanages are run by Catholic sisters, the only country-wide nutritional program is managed by Cathwell (Catholic Relief Services), and nuns and priests have set up several programs to assist the sick, the abandoned, and the destitute. In 1994 in Cotonou, Benin, the Catholic Church is arguably the strongest presence helping the most vulnerable. In Panama in the year 1998 over half the communities acknowledge churches and schools for their support. In Vietnam, poor Catholic households in need of support turn to the church. In the year 1997 in Georgia, the Russian Orthodox Church and the International Orthodox Churches Charities run soup kitchens for the elderly and disabled and distribute food and medicines. These efforts were praised by local people who noted that although local Armenian and Georgian priests had organized the distribution, they did not reject any minority, including Jews, Greeks or Russians. In Pakistan in the year 1993, a deeply entrenched tradition of private charity and welfare reinforced by Islamic religious obligation. Mosques and shrines are valued as sites of charity. Ashrams are mentioned in some places in India as places of refuge for the poor (Narayan, Patel, Schaft & Rademeyer, 1999:34).

## **2.5 Conclusion**

In concluding this chapter, the main points emanating from the discussion can be summarised as follows:

- That FBOs' participation in development has a long history and is well-known. There is however, a gap in quantifying their contribution to development and in measuring the impact of their work. Because of this lack of evidence, FBOs' tremendous work goes unrecognised in national and international circles and FBOs are perceived as peripheral rather than core actors in development;
- That there is a growing recognition by the UN and other mainstream development actors (albeit slow and late) of the value that FBOs can add to national and global development efforts. This recognition, however, does not yet match the required level

of FBOs involvement in planning, implementation, monitoring and evaluation of the SDGs. Literature reveals a need to advance from rhetoric to action;

- That the mostly Western understanding and definition of development has had a negative bearing on the way the development status of Africa is viewed. If FBOs contribution to Africa's development is viewed from a Western lens, then it is highly likely that it will be seen as mediocre or marginal;
- That the models of participation advanced by Arnstein typology of participation and that of Robert Chambers are key in understanding FBOs involvement in SDG processes at national and global level and can thus be crucial instruments of measuring improvements in participation and recognition;
- There is a strong rationale for FBOs engagement in development owing to a number of strengths they possess over secular organizations such as flexibility, access to communities at grassroots, availability of human and financial resources within faith congregations and more sustained presence among others;
- That there is generally lack of adequate empirical studies documenting the work and results of FBOs' engagement in development in each sector of development and this is an area that the research community needs to accord greater attention.

The purpose of the chapter was to provide the reader with information on how the study was actually conducted. It differs from the first chapter in that while the first chapter detailed the rationale or thinking behind the study, this chapter detailed how the study was actually rolled out and the quality control measures taken to enhance the reliability and validity of data. The next chapter focuses on the methodological aspects of the study.

## **CHAPTER 3: STUDY METHODOLOGY**

### **3.1 Introduction**

This chapter describes the methodology followed in conducting the study. It outlines the research design, information on criteria used to identify the case study, data collection procedures and tools and approach used to transform collected data into information (data analysis). It also discusses steps taken to ensure that ethical considerations are adhered to throughout the study and measures taken to ensure credibility of the research. The purpose of this chapter is to present a framework for understanding how the findings presented in the subsequent chapter were arrived at.

### **3.2 Research design**

This study utilised a mostly qualitative research design. Creswell (2003) notes that qualitative research design intends to “explore”, “discover” “develop an understanding”, “describe” and “report” on a phenomenon (Creswell, 2003:104-105). In this case the contribution of FBOs to development and more specifically to the SDGs was the topic for exploration. Qualitative research seeks to present information without necessarily using statistics or quantification, but rather through textual data or words to describe phenomena (Fossey, Harvey, McDermott & Davidson, 2002).

For this study however, some limited quantitative inquiry aspects were also integrated in the design largely via secondary data review. The purpose of doing this was to enable concurrent triangulation and to inject some taste of quantification especially when looking at the work profile and results of WRK. Both methods were used at the same time and then integrated in the interpretation of overall results. As the subject area on FBOs and SDGs is quite broad, a case study methodology was used as the main method of inquiry. The case study methodology, with World Relief Kenya as the case was conducted through the analysis of documents and semi-structured in-depth interviews.

The case study methodology enabled a deeper insight into specific themes to gain insight and understanding that was used to induce key conclusions. Creswell (2009) explains that a case study aims to explore or examine the case within its real-life context. Bhattacharjee (2012) on another hand notes that a key benefit of case study-based research is its ability to unravel a

wide range of factors related to the phenomenon of interest. Yin (2009) also notes that case studies enable the use of multiple sources of evidence which is good for triangulation. A key limitation however is that “results from a case research may not always be generalized unless multiple cases are studied” (Bhattacharjee, 2012:40). As selection of a specific case to study may be done purposively or conveniently, it may lead to what Rose, Spinks and Canhoto (2015) calls “selection bias” (Rose, Spinks and Canhoto, 2015:9). In analysing the weakness of case study research design, George and Bennet (2005) note that many of these concerns apply to qualitative research more broadly and it is important when evaluating case study research not to interpret them exclusively through the ‘prism of statistical methods’ (George & Bennet, 2005: 22).

There are two types of case studies: single case or multiple case studies. The difference between a single case study and a multiple case study is that in the latter, the researcher studies more than one case to understand the differences and the similarities between the cases. This study was a single case study. In explaining single case studies, Stake (1995) has written extensively and is one of the most respected experts in case study research design. He identifies two types of single case studies: intrinsic and instrumental. An intrinsic case study seeks to learn about a unique phenomenon that distinguishes the case from all others. So, it is about focusing on one to understand it comprehensively. As he puts it a researcher selects to study that case because he/she has intrinsic interests in it (Stake, 1995:3).

An instrumental case study on the other hand is done to provide a general understanding of a broader phenomenon, using a particular case. So, it is about using one that is typical to understand the rest. Selection of this type of case study is because I as the researcher believe that the particular case is instrumental in understanding other aspects besides the case itself (Stake, 1995:3). Stake (1995) also identifies collective case study as one that involves studying multiple cases simultaneously or sequentially so as to generate broader appreciation of a particular issue.

Stake does however, warns that these categorisations are rather superficial, but it helps to identify them because the methods used under each will vary. It is a type of multiple case study. The first and last typologies of case study were clearly not relevant and thus the type of case study design in this research was instrumental. The research sought to study World Relief Kenya, a typical FBO so as to understand the operations of FBOs as a whole in Kenya.

As is the custom with case studies, more than one source of information was utilised to extract relevant information. The study used both primary and secondary data sources. The main primary data source was key informant interviews conducted with all key staff of the organisation. Secondary data collection involved the review of the organisation's documents and a detailed review of published literature.

### 3.3 Study population and sampling

As this was a case study, the unit of analysis was World Relief Kenya while its staff were the study participants. The staff members of the organisation and both published and unpublished documents were the main sources of data. Due to the qualitative and descriptive nature of the study, a representative sample was not the main imperative. As Stake (1995) explains case study research (especially intrinsic and instrumental type) is not sampling research. It is about “selecting a case where we can maximise what we can learn, cases that are easy to get and cases will be hospitable to our inquiry” and much less about being able to “defend the typicality” of the chosen case for the generalisation purpose (Stake, 1995:4).

With this thinking in mind the choice of World Relief Kenya as a case study organisation or unit of analysis was informed by one or more of the following reasons:

- **Identity:** the organisation's dual Christian and Development identity provided an excellent fit for the definition of FBO that this study adopted, in that it would provide adequate ground for examination. This dual identity (strong religious affiliation alongside a strong social development focus) made WRK a typical FBO and representative of the other similar Kenyan based FBOs with the same character such as World Concern; Food for the Hungry; Compassion International; International Christian Reformed World Relief Committee; MAP International; World Renew among other renowned FBOs in Kenya;
- **Convenience:** I as the researcher had some previous knowledge of the organisation and additionally knew two of its staff members. Before this, I had undertaken an informal discussion with the leadership on the idea and they were supportive of such a study and were willing to sign an agreement to that effect. As a result, it was not going to be difficult to gain acceptance and cooperation;
- **Feasibility:** World Relief Kenya is a medium sized organisation with a less complicated bureaucracy and so it was selected, because it would be easy to study all

aspects of the organisation without many bureaucratic hurdles that would potentially have been encountered if other large FBOs were selected. It was also feasible cost wise as all key informant interviews could be done in one visit as the larger proportion of staff members were based at the head office in Nairobi, Kenya;

- **Level of engagement with SDGs:** Having reviewed the list of members of the Kenya SDG CSO coalition, it was clear that medium sized FBOs were not part of this group. Only a few relatively large FBOs were members. WRK provided an excellent opportunity to interrogate why they were not involved in national SDG planning processes.

Non-probability sampling techniques were utilised in this study from the identification of the case study organisation to identification of key informants and document review. The identification of the unit of analysis (World Relief Kenya) was done using a non-random criterion presented above and was thus both convenient and purposeful.

Etikan, Musa and Alkassim (2016) distinguish between convenience sampling and purposive sampling. They present convenience sampling as when a subject is chosen due to its proximity to me, willingness to participate, availability among other related factors. It is also referred to as “opportunistic” or “accidental” sampling. Other descriptions of this technique used by Barbie (2013) include “reliance sampling” and “haphazard sampling” (Barbie, 2013:128).

It is non-randomised because all subjects do not have an equal chance of being selected. It is largely because they are available and/or accessible. Barbie (2013) warns that this is a key weakness of this technique as it affects the representativeness of the sample to the wider population. Purposive sampling on the other hand is where subjects are selected, because they possess specific qualities that the researcher desires. It is based on the researcher’s judgment that such subjects hold great value to the research and on that basis must be sampled. They refer to these as “deliberate choices” (Etikan *et al.* 2016:2).

Identification of World Relief as the case study organisation was thus through both convenience and purposive sampling. The selection of key informants on the other hand followed a purposive sampling technique (for the most part) in that specific attributes informed

the inclusion or exclusion criteria. Only individuals who were able to articulate desired information were deliberately selected for the in-depth interviews.

The qualities they had to possess to be included in the study included:

- having worked in the organisation for a period of more than a year and so familiar with the organisation's operations;
- were responsible for specific strategic functions in the organisation that were relevant to the study;
- were subject matter experts in their area of work and so have in-depth technical knowledge;
- are authorised by the organisation's leadership and under the terms of the agreement between me as the researcher and the organisation to provide information for the study;
- were available (physically or via skype or telephone) for an interview at the time my visit; and
- were willing to provide information and/or participate in the research.

Following the above criteria, in-depth interviews were finalised. As noted earlier, the research did not manage to secure an interview with the Kenya SDGs Forum and the respective government ministry. By acquiring information from published materials from both these missed participants and coupled with the in-depth interviews done at World Relief, it was deemed that adequate data had been acquired to proceed.

Both Fossey *et al.*, (2002) and Donalek and Soldwisch (2004) clarify that representative sample size is not strictly applied in qualitative research. Customarily, in qualitative research, sample size is not determined at the onset of the study; but rather the principle of “data saturation” determines the sample size. Data saturation implies that the researcher continues with the data collection from multiple participants until the information becomes repetitive or a full understanding has been achieved (Fossey *et al.*, 2002:72; Donalek & Soldwisch, 2004:356).

Key informant interviews were concluded with the following staff members all of whom are experts in their areas of work and were thus deemed to be key participants. Table 3.1 provides details about each of the study participant in terms of their title or function, age, gender and length of service with the organization.



**Table 3.1: Participant details**

<b>DESCRIPTION</b>	<b>CODE</b>	<b>AGE</b>	<b>GENDER</b>	<b>NO. OF YEARS WITH THE ORGANIZATION</b>
The Country Director	WR1	49	Male	3
Love Inc. Coordinator an affiliate of World Relief Kenya	WR2	42	Female	7
Monitoring and Evaluation Manager	WR3	36	Female	12
Health Programmes Manager	WR4	36	Female	12
Administration and Human Resources Manager	WR5	39	Female	2
Church Mobilisation Manager	WR6	40	Male	5
AKAN Program Manager (Field Based)	WR7	45	Male	7
Health Coordinator (Field Based)	WR8	34	Female	5
Nutrition Officer (Field Based)	WR9	34	Female	2
Micro Finance Project Officer (field- based)	WR10	32	Female	5
Care Groups Project Officer (field-based)	WR11	34	Female	2

As can be observed from the above list, a good balance was made between head office based and field-based staff. While head office-based staff play coordinating, liaison and managerial responsibilities, field staff do the actual work, report and liaise with partners on the ground. Both presented key comparative advantages and perspectives useful for the study.

### **3.4 Data gathering methods and tools**

Three main data collection methods were used for this study: in-depth interviews with key informants, document/literature review and participant direct observation. For the key in-depth interviews, a semi-structured interview guide was used. According to Green and Thorogood, (2009), in-depth interview, or sometimes referred to as “a qualitative research interview”, “aims to allow the participant to speak at length, in detail, in ways in which [he/she is] most comfortable, on a given topic. They (the interviewer/researcher) might have a topic guide, but not a strict predetermined schedule of questions” (Green & Thorogood, 2009:285). The aim with this conversation is “to be informed by and learn from the participant whilst he/she is sharing experiences, ideas, views and perspectives on the research topic” (Mack, Woodsong, MacQueen, Guest & Namey, 2005:29).

A key informant interview guide with a list of guiding questions to direct the conversation was developed. Most of the interviews were carried out face-to-face and one-on-one with the Nairobi-based staff in spaces that were private and neutral and at times selected by staff members themselves. Interviews were undertaken at times pre-agreed with the interviewees so to allow adequate time and interruption-free space for in-depth conversations. These conditions were part of efforts by me as the researcher to optimise participation and gather as much information as possible.

One-on-one Skype calls were done with field-based staff (except one who was at the Head Office at the time) and all conversations went well as planned. Note-taking was the main method of data recording. No audio tape recording was done as it was deemed unnecessary and there was adequate time allocation for each interview which enabled detailed notetaking and verification.

To enable a structured extraction of secondary data, a tool was developed listing the type of data that would be relevant for the study. This was used to extract data that are presented in Chapter 4. A document review guide which stipulated the type of information needed and the possible documents (sources) that may have that information was prepared and used to decide on what to include or exclude from the study. This acted as a compass for the literature review. Due to the limited number of relevant literature, adjustments to this guide were made along the way.

In order to identify the most relevant literature on the topic, documents were identified in the following ways:

- An initial search of Google Scholar using the search criteria “FBO + development or Faith + development in Africa or Kenya” with the top 100 results achieved of which 20 met the inclusion criteria; and
- Several additional documents were identified from the bibliographies of the original set of documents (snowballing).

Additional searches were done in several peer reviewed journals with significant unhindered access and yielded many useful publications. The UNISA online library also yielded some good publications and previous dissertations and theses in the Thesis/Dissertation Repository were also reviewed. Several additional documents were identified from the bibliographies of the original set of documents (snowballing).

Direct participant observation was unstructured. The interviewer took note of key observations made through interactions during interviews, body language and other non-verbal communication. Participant observation enables the direct observation and recording of data that require the researcher to become part of (blend in with) the culture being studied (Speziale & Carpenter, 2007).

Of particular interest, observations were made regarding the level of familiarity with the SDGs and the concept of development; how much participants appear to understand and articulate the FBO’s philosophy of development. Others included the attitudes expressed regarding engagement with SDG processes and key celebrations that participants have with their work; the level of cooperation as a proxy of the attitude regarding the value of the study among others. These observations were also critical in generating findings and conclusions presented in this report.

### **3.5 Data analysis strategies**

This was a qualitative study. The data collected were meant to help explore, explain, describe and report on the work profile of WRK and its link to SDGs. As Barbie (2013) describes qualitative data analysis is concerned not on converting collected data into numerical terms but

in discovering underlying meanings and patterns of relationships. A key feature of qualitative data analysis is that it is dependent on the researcher and so it is subjective in many ways unlike quantitative data where the data speak for themselves (Bhattacharjee, 2012). The interpretations provided in this report are therefore, subjective to my own understanding and the way I made sense of acquired information. As it is the nature of qualitative data analysis, it is multi-staged, cyclical and repetitive.

The following stages were followed in analysing data.

- **Analysis during interviews:** While interviewing I took note of key messages that were communicated both verbally and nonverbally by the interviewee. This was done by underlining or using a highlighter to indicate these special messages or points worth noting while the interviewee was speaking. This was a process of making meaning of the data during collection and interpreting and verifying what interviewees were really saying during the interview process;
- **Analysis at the end of an interview day:** I went through the notes taken, and through the special notes highlighted during interviews. By reading through all notes, a summary of key messages that were repeated by more than one interviewee were listed on a separate page. This was done at the end of each day and important similarities, and patterns in messaging were observed. It also helped identify additional information from the interviewee and where this was necessary, I reached out to the interviewee on the next day.
- **Analysis after the end of all interviews and document review:** After all the interview days, I repeated the cycle of reading again of the general notes and of the special key messages. The aim was to get a sense of the whole and identify emerging patterns. It was also to ensure that I am reminded of all information I had acquired much earlier through reading and document review. After going through the reading including of additional published material that were acquired during interviews, it was time to advance to the next stage;
- **Data coding and analysis:** Coding was done manually. A framework for organising information was developed. The development of the analysis framework followed a cross case analysis framework. Barbie (2013) provides two options for carrying out cross case analysis as either case-oriented or variable-oriented analysis. A case-oriented analysis focuses on a specific case attempting to get as much detail as possible about the case to derive understanding of the whole. A variable-oriented analysis however, uses a few variables with an aim to achieve a partial or overall explanation of a phenomena (Barbie,

2013:391). Though some aspects of case-oriented analysis were used in this study data analysis largely followed a variable-oriented analysis type of the cross-case method. Variables such as organisation profile, linkage with SDG and engagement with SDGs were derived from the study main questions and helped guide the analysis. This led to the development of the framework on which analysis was done, presented as table 3.1 below.

- **Organising:** By organising acquired data in this framework it was possible to judge the extent to which the core research questions had been answered and identify information gaps requiring follow up interview, or request for more information or further reading. The above exercise achieved several aspects of qualitative data analysis including data organisation, coding and summarisation of trends and meanings; and
- **Reporting:** Having fragmented the wide range of information and having narrowed down to key messages or meanings I already had a full picture of the findings and thus it was time to document them as described in the findings chapter of this report.

The data analysis template is shared next in **Table 3.1**.

**Table 3.1: Data analysis framework template (Source: Mutie, 2018)**

CODING UNIT (Theme/category of information (based on Research Questions)	RESULT (Major Findings from interviews and document review)	KEY MESSAGES (Meaning or Unique information)	GAPS (Missing information)
Organization profile (identity, projects' profile, key results attained etc)			
Linkage with SDGS (each project against SDGs)			
Engagement in SDG processes (fora that they engage with)			
Hindering/enabling factors to engagement			
Other			

### **3.6 Reliability and Validity (Strategies to improve credibility, transferability, dependability and confirmability)**

Reliability in research is the degree to which the measure of a construct is consistent or dependable (Bhattacharjee, 2012). Validity on the other hand refers to “the extent to which an empirical measure adequately reflects the real meaning of the concept under consideration”

(Barbie, 2011:131). In summarising the link between reliability and validity (Bhattacharjee, 2012) notes the following:

A measure can be reliable but not valid, if it is measuring something very consistently but is consistently measuring the wrong construct. Likewise, a measure can be valid but not reliable if it is measuring the right construct, but not doing so in a consistent manner (Bhattacharjee, 2012:56).

Cypress (2017) records that in the research community, there is growing acceptance that the concepts of validity and reliability are more related to quantitative research than with qualitative. In the 1980s she argues, following Lincoln and Guba's (1985) work, the concept of reliability and validity were replaced with "trustworthiness" or "rigour" in qualitative research. Lincoln and Guba's work was influential and continues to be influential in how quality aspects of qualitative research designs can be approached.

Citing Schmidt and Brown (2015), Cypress (2017) defines trustworthiness as "quality, authenticity, and truthfulness of findings of qualitative research. It relates to the degree of trust, or confidence, readers have in results" Schmidt and Brown (2015) in Cypress (2017:254). Unlike quantitative research which is rigid, structured and implemented on a pre-set design, a qualitative design is flexible and changes on application; it is emergent in nature (Cypress, 2017). The emphasis on rigour in qualitative research, according to Cypress is itself an "oxymoron because qualitative research is a journey of explanation and discovery that does not lend itself to stiff boundaries" (Cypress, 2017:254).

Having noted the above, she argues that the above observation was not an excuse for researchers to be lax and lose the required rigour. Without rigour, she argues that research becomes fiction and useless. It is thus still expected that qualitative studies be conducted with extreme concern for quality, because unlike quantitative research, the risk for subjectivity is more inherent in qualitative research. Babbie and Mouton (2001) therefore advises that qualitative research must focus on incorporating procedures that keep mistakes to the minimum and avoid simple misinterpretations to ascertain research credibility.

The notion of trustworthiness fronted by Lincoln and Guba (1985) has however, not gone unchallenged. Some authors including Morse (2015) have argued that the term deviates from normal social science language and thus there was need to revert to more traditional language

and especially the use of rigour instead of trustworthiness. Proponents of Lincoln and Guba's work in pushing back against the use of reliability and validity argue that this language is informed by quantitative research mind set, yet findings in qualitative research are not made based on statistical procedures.

This study however adopts Lincoln and Guba's (1985) ground-breaking work on Naturalistic Inquiry. As they identified at the time and together with the works of other subsequent authors, four quality benchmarks for judging the trustworthiness of qualitative research are presented as briefly defined below:

- **Credibility** i.e. the truth value/truthful depiction. Findings are believable from participants' perspective (Lincoln & Guba, 1985; Cypress, 2017; Guba, 1981); and
- **Transferability** i.e. results are replicable or applicable in other contexts e.g. if findings can be used in policy or practice contexts (Lincoln & Guba, 1985; Moser & Korstjens, 2018);
- **Dependability** i.e. the stability or consistency of findings over time. If the study is done again it can yield similar results (Lincoln & Guba, 1985; Moser & Korstjens, 2018);
- **Confirmability** i.e. neutrality, meaning that findings are devoid of personal biases, interests and motivations and only are as a result of information acquired from participants or as per the conditions of the inquiry (Lincoln & Guba, 1985; Guba, 1981; Moon, Brewer, Hartley, Adams & Blackman, 2016).

In line with the above benchmark standards for enhancing the trustworthiness of this study, below I outline measures that were taken to enhance each one of them;

- **Enhancing Credibility:** To ensure credibility of the study I used triangulation. Moon *et al.* (2016) identifies three ways to triangulate as *data triangulation* where multiple sources of data are used, *researcher triangulation* where a different researcher is used alongside the main researcher and, *method triangulation* where different methods of data collection are used. For this study, triangulation took the form of data and method triangulation. I also used prolonged engagement and observation. Instead of carrying out Skype or telephone interviews (which could have worked well), I instead spent nearly a week at the study organisation holding interviews and repeating interviews, holding informal and formal conversations and observations. This onsite engagement

enabled me to make critical observations and become familiar with the context. I also carried out data “feed-back” with study participants. Towards this effort the case study organisation key participants were provided with a portion of the draft report that focused on the organisational profile so that they could review it for accuracy. This was essential to ensure that the facts presented about the organisation’s profile were correct and thus credible. During the data collection week, I also several times went back to some of the participants for further information, clarification and getting feedback on whether I interpreted collected data in the correct way;

- **Enhancing transferability:** Guba (1981) explains that by providing a thick description of how study participants were selected and the context with which the study was done and can be applied to, is a good way to increase transferability judgment. One can also provide the anticipated range and limitations for the application of the research results so that it is clear where and with whom findings can be applied to or not (Malterud, 2001). To achieve transferability, this study used purposive and convenient sampling which allowed to provide detailed information on the case study and its characteristics or contexts that informed its selection. These two methods have been clearly enumerated in this report and so it gives the reader clear context information. Information on who participated in the study is also provided exhaustively as outlined in Section 3.2 earlier. The study also provided a detailed outline of the case study organization by documenting its profile (see 4.2 under Chapter 4). The rationale for all these was to provide what Guba (1981) referred to as thick data about the case study and the study participants;
- **Enhancing dependability:** Several key authors indicate that keeping a record or trail of the research journey is the foremost method of enhancing dependability (Moon *et al.* 2016; Guba, 1981; Lincoln & Guba, 1985). Having a record of the key steps that the study went through enhances transparency about the process and this record can be reviewed to determine the dependability of the findings. For this study I developed a detailed research proposal with the assistance of the supervisor. The proposal outlined key steps and approach to the study and was approved by the University for South Africa. It also had a detailed work plan listing all key activities till finalisation of the study report. In addition to this, I provided regular updates through e-mail



documentation to the supervisor on the progress and plans in regard to the implementation of the study. The audit trail also took the form of documentation of the actual conversations or interviews carried out. The actual interview notes taken by me as the researcher are still available; and

- **Enhancing Confirmability:** Korstjens and Moser (2016) indicate that audit trail can be used for both confirmability and dependability. All the efforts outlined above for dependability therefore applied also for confirmability.

As a demonstration of the trustworthiness of this study; though this study's data collection was done in 2018, in the course of finalising this dissertation in October 2019, I came across findings and recommendations from a separate more recent research by Haustein and Tomalin (2019) whose findings significantly match this study. The research titled, *Keeping the Faith in 2030* was done in Ethiopia, India and the United Kingdom.

They note the following in Haustein and Tomalin (2019:4):

- That faith-actors should not be brought in solely as 'religious voices' but as development partners like all others;
- Members of NGOs and governments should increase their religious literacy, not only in terms of the history, teachings and practices of different world religions, but also with respect to how religion actually manifests in diverse settings;
- Identifying which faith actors to engage with according to their relative background and expertise, and on what issues, should be given careful consideration;
- Perceived tensions between certain SDG goals or targets and religious values should be approached by recognising that faith actors can be important mediators for gaining a more specific understanding of such tensions and finding ways of addressing them;
- In building partnerships with faith actors, it is important that those actors are listened to and included on their terms rather than being instrumentalised to achieve pre-defined development goals; and
- More investment is needed to spread knowledge about the SDG agenda to local faith actors to enable them to participate in the international conversation and mobilise local resources for the sustainable development agenda.

These observations match observations and findings of my study though independently conducted and not seen by me at the time of data collection and compilation of this report and thus can be regarded as evidence that the findings contained in this report are indeed trustworthy.

### **3.7 Ethical considerations**

The study took care of these considerations early in advance by engaging the organisation's leadership for authorisation to undertake the research. This took a several months of negotiation, which led to the signing of a legal agreement between me as the researcher and the organisation. This agreement articulates the aspects related to:

- Rights to privacy and confidentiality;
- Right to voluntary participation without coercion;
- Right to withdraw participation at any time;
- Right to information about the research and informed consent;
- Protection from misrepresentation and/or unfair claims;
- Right of no harm for participating in the study;
- Right to be treated with dignity and respect; and
- Procedures for resolving conflicts if they arise.

All individual participants were informed well in advance about the study and thus they not only had information but had been granted leave by management to provide as much information as possible. Before each interview, I as the researcher further explained the study. In respecting interviewees' time, an interview schedule was prepared, and interviewees had the opportunity to adjust the times if necessary, to suit their schedule. All interviews were also held in private comfortable settings of the interviewees' choice. As much as possible information recorded in this report does not mention individual persons or titles in order to keep their anonymity.

### **3.8 Conclusion**

In summary, this chapter has outlined how the study was implemented and the steps taken to enhance data quality and ensure ethical considerations were upheld. It was highlighted that case study approach despite its known weaknesses was the most practical approach to use for this type of study as it allowed greater exploration of the specific case in order to draw insight into FBO's identity and development profile. Despite the inherent weaknesses in case study research and qualitative research more broadly, measures were taken to enhance the trustworthiness of the findings by paying close attention to credibility, dependability, transferability and confirmability. It has been argued that ongoing debates in research point toward preference of trustworthiness and rigour in qualitative research rather than reliability and validity which critics argue are informed by a quantitative research mind set. Key criteria used in choosing the case study organisation was presented and a detailed description of data analysis was done. In the next chapter, results of the study following data analysis are presented.

## **CHAPTER 4: FINDINGS AND DISCUSSION**

### **4.1 Introduction**

This chapter presents the findings emerging from data analysis. As stated in the previous chapter, the study adopted a qualitative research design and utilised formal methods for analysing qualitative data. The findings relate to the research objectives and questions. In line with the above, this chapter is divided into two main sections. The first part (Section 4.2) presents an organisational profile and analysis of World Relief Kenya (WRK). The purpose of this chapter is to help readers acquire adequate contextual information about the case study and understand the faith and development context as represented by WRK.

Most of the information presented here was acquired through a review of the organisation's core documents and from interviews with key members of staff. The section that follows (section 4.3) presents findings that emerged after analysis of data from interviews and the organisation's document review and presents a discussion on these findings thereafter. The discussion subsection helps to interpret what these findings mean and their implications to different audiences of this report.

### **4.2 A descriptive account of World Relief Kenya**

#### **4.2.1 Faith and Development Identity: World Relief History, Vision and Mission**

World Relief is an American Christian Non-Governmental Organisation with programmes spread across 26 countries (World Relief, 2016). In some of these countries World Relief works through implementing partners while in others, such as Kenya, World Relief has a physical presence and thus operates directly. Kenya is one of 10 African countries in which World Relief works. The organisation has deep Christian roots having been established as the disaster relief arm of the Evangelical Churches of America in 1945.

This church-linked origin provided and continues to provide a unique religious and development identity of the organisation; one that integrates Biblical concepts of Word (faith and liturgy) and Deed (acts of service to humanity). A review of the organisation's history revealed that in Kenya, World Relief established its presence in 1999, initially as a liaison office for disaster relief operations in the then war-torn South Sudan and Somalia. In the

passing of time, it set up its Kenyan programme, as South Sudan set up its independent country office, while in Somalia the organisation continued to work through partners.

World Relief Kenya's main purpose aptly illustrates the faith and development identity of the organisation. It states that "At World Relief Kenya, our purpose is to inspire, mobilize and empower the local church to carry out its calling, in word and deed, through best-practice models of community development." Three key faith attributes define World Relief's dual faith and development identity. These are *peace (shalom)*; *love* and *light* (World Relief, 2016). World Relief defines *Shalom* as a state of peace, harmony or wholeness.

They foresee a world where *Shalom* reigns in the midst of despair and thereby giving an indication of their focus on the most vulnerable people and situations of despair and hopelessness. On *love*, World Relief sees itself as compelled by the love of God to assist the most vulnerable in society. The Biblical concept of "Loving each other as God has loved you" is a daily mantra in the organisation. (World Relief, 2016:8). From interviews with World Relief staff, it is love that gives them the passion to do the community development work examined in this study.

Lastly, World Relief foresees a world where *light* overcomes darkness. Darkness represents any undesirable states or situations such as poverty, ill-health, food insecurity or conflict among other ills that bedevil humanity and the planet today. They see themselves responsible for intervening to bring light in such "dark" situations. World Relief's vision statement, "In community with the local church, lives of the most vulnerable are transformed, economically, socially and spiritually" aptly encapsulates the faith and development mission (World Relief, 2016).

This identity though deeply entrenched in religious foundations, the organisation, like other FBOs presents no major difference with other (secular) development actors in terms of the desired end results. Like other secular organizations, their intended result is to see sustainable development and prosperity of the communities they serve in. This is undertaken through a very well thought out philosophy that utilises faith principles and teachings as a basis for service to communities irrespective of their faith inclination.

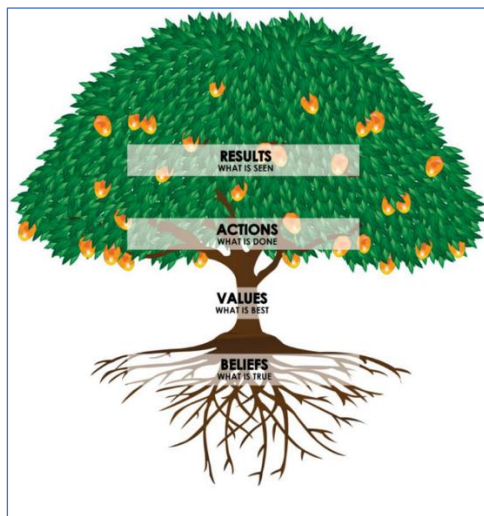
#### **4.2.2 Religion or Organized Development? The World Relief Approach to development**

In this section we review different models of development that World Relief uses with a view to further illustrate its sustainable development philosophy and delink common misconceptions that FBOs' work may largely be mere acts of charity. World Relief is as deeply religious as it is developmental. Its organisational core values and ethos are Biblically based, and so are its staff and their main implementing partner, the Church. World Relief has recognised how strategic the institution of the Church is as a vehicle for delivery of aid and in facilitating development. As such World Relief as a matter of choice works through churches. Where churches are not present, they work through other Civil Society organizations.

Their intentional choice of the church as the agent through which they do their development work is not only informed by their matching Christian identity, but also by three other important considerations which other organizations can also learn from:

- Firstly, the church (as an institution) has a Biblical obligation to show compassion to the poor, the vulnerable and the hurting in society. Service to humanity and the planet is thus a natural response to what they consider God's call. The church will therefore always do something to fulfil their call;
- Secondly, the church is able to respond to the needs of the soul (spiritual) and needs of the body (physical) and thus World Relief views church's response as holistic. As earlier noted, proper development is one that reaches beyond the physical aspects of humanity to the overall wellbeing of an individual; and
- Thirdly, that churches are fairly sustainable institutions. There will always be a church or (faith institution in any community) and thus unlike organizations which run time-bound projects, churches continue to serve for the long term.

World Relief has developed what they refer to as a Biblical **Model for Sustainable Human Development** as shown in **Figure 4.1** below.



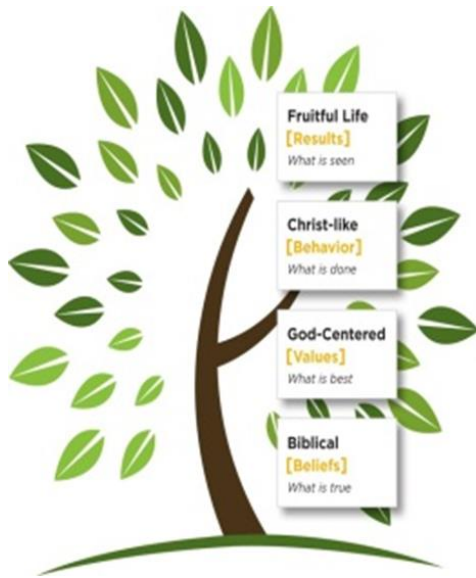
**Figure 4.1: World Relief model for sustainable human development (The Transformation tree) (Source: World Relief Kenya, 2014)**

This model postulates that what we see (manifestations) are as a result of deeply rooted negative systemic belief systems. It is these beliefs that shape value systems. Value systems on the other hand, inform how people behave (actions) and it is actions that bring about the results we see such as poverty, conflict, ill-health, food insecurity among others. World Relief (2014) notes that sustainable development requires alignment with the transformation tree, that is, positive beliefs must inform values, values inform behaviour, and behaviour informs results.

So, World Relief focuses on using a faith approach to confront systemic negative beliefs, values and behaviour that undermine sustainable change. Negative beliefs and values may include retrogressive cultural beliefs; irresponsible use of the environment and its resources; lack of value for human dignity; unjust/oppressive systems and structures that propagate inequality among others. At the inception stage of World Relief programmes, they conduct a detailed situational analysis that helps them put in place the right strategy for the programme area.

World Relief geographic programme areas are referred to as Church Empowerment Zones (CEZ). CEZs are geographical areas where multiple local churches from different denominations are brought together and capacitated to impact their community in terms of meeting the needs of the most vulnerable; “especially those outside church” (World Relief,

2014:8). The latter part is important to take note of, in that there is a special focus on those outside church. The selection of a CEZ is not based on religious factors such as the number of people of a particular faith but more on socio economic indicators especially *health status and access to health services; nutrition status; socio-economic wellbeing; education levels and access to facilities; vulnerability among children and women; gender inequality; capacity of the church; and presence of other community structures* (World Relief, 2014:10).



**Figure 4.2: Integral Mission Framework for Church Centred sustainable development (Source: World Relief M & E Framework 4.0, 2016)**

Within these CEZs they have developed a model for a church led mobilization and empowerment referred to as the **Integral Mission Framework**. The Integral Mission is a framework for Church initiated, church centred community development and that responds to the Transformation Tree model aspects of beliefs, values, behaviour and results. This is where faith and development meet as it articulates the faith linkage between the transformation tree and Biblical teachings which makes it attractive to churches. Figure 5 illustrates the focus of the Integral Mission:

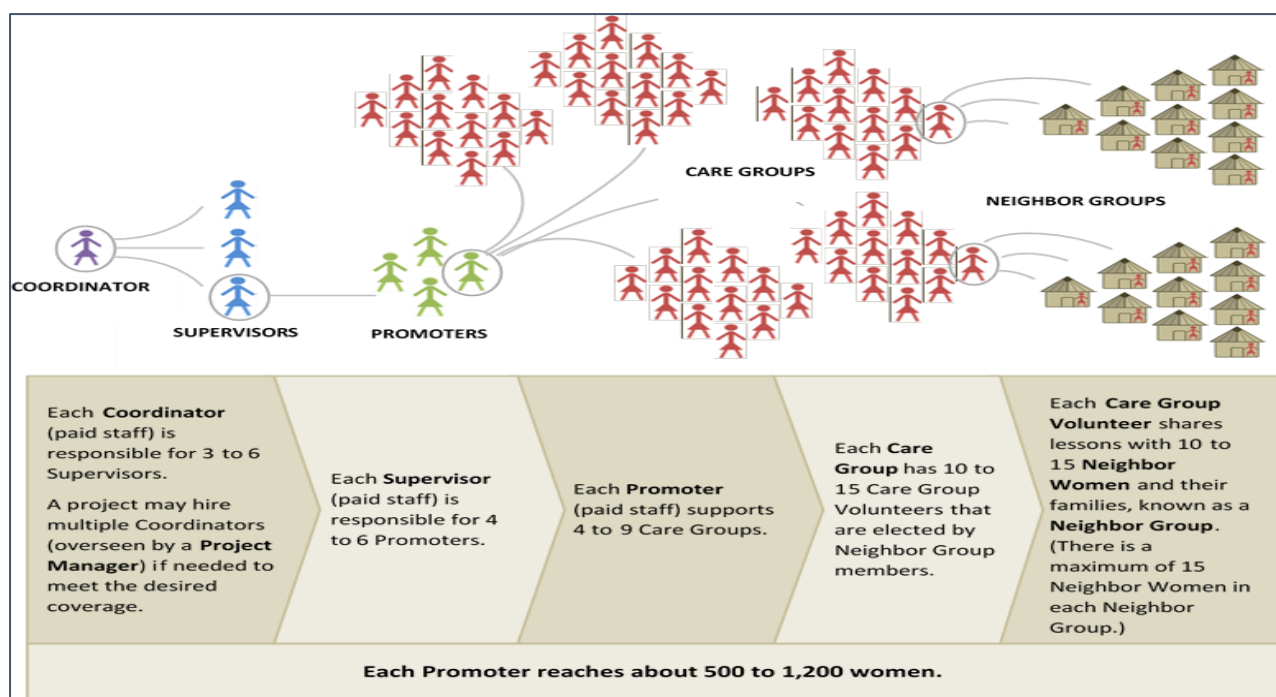
Another model developed by World Relief to effect changes in belief, values and behaviour through community education is the **Care Group Model** (<http://caregroupinfo.org/>). It is an effective methodology for community engagement and education and has become especially famous for its usefulness in maternal, nutrition and child health improvement programmes. World Relief co-created the Care Group Model with another FBO, *Food for the Hungry*, back



in 1995 in Mozambique. A care group is a group of 10-15 community volunteers with each of them reaching 10-15 households with Information, Education Communication (IEC) or Behaviour Change Communication (BCC). Those reached are able to cascade this information to others exponentially increasing the reach within a short time using a small pool of volunteers. Care Groups have since been adopted by 26 NGOs in nearly 30 countries spanning three continents and has been endorsed by the United States Agency for International Development (USAID) maternal, child health and nutrition projects (Technical and Operational Performance Support, 2016:2).

The model achieves universal coverage of beneficiary households and overcomes the usual difficulties associated with training, supervising, and sustaining large numbers of community volunteers. As a demonstration of the effectiveness of the care group model, in one of the programme areas in Kenya, a World Relief Report records that 139 community volunteers each leading one Care Group together interacts with 5,000 Women of Reproductive Age and 7,256 Children under 5s on a monthly basis with IEC/BCC engagement to improve maternal, child health and nutrition.

This effective outreach has been claimed to have increased facility delivery under the watch of skilled attendants rather than home based delivery which has been found to increase maternal mortality. A recent independent nutrition measurement in the area also found an improvement in nutrition with a sizable reduction in cases of malnutrition in under 5s. As the organization is the dominant actor in the area on nutrition, it points to the fact that their work is responsible (largely) for these positive results. **Figure 4.3** summarises how the Care Group model is organised and how it makes community education achieve scale within a short time.



**Figure 4.3: WR Care Group Model for maximum reach in community education**

(Source: Technical and Operational Performance Support, 2016)

Lastly, World Relief development programming recognizes that for sustainable development to be realized, substantial coverage and presence is necessary. This underscores their understanding that making sustainable change (especially of beliefs, values and behaviours) requires time and sufficient reach. In terms of beneficiary reach in its model, its geographical area of operation (Church Empowerment Zone) must have at least 25 local churches and target a minimum of 40,000 households. This ensures a critical mass out of which community change (at scale) can be observed. In terms of the project cycle, World Relief will work in a CEZ for a 10-15-year period broken into two five-year cycles (World Relief, 2014).

If necessary, a third cycle. The first cycle revolves around preparation, church mobilization, church capacity building and assessments. The next cycle(s) involves more accelerated action where World Relief provides support only in technical areas. By then, the church is already a lead agent and only requires support in technical areas where they may be lacking. This approach compares well with Robert Chambers concept of participatory development described earlier under the conceptual framework subchapter, where development actors empower communities to be the lead agents of their own change process.

World Relief support diminishes as the cycles proceed while that of the church and target communities' increases indicating a very good sustainable development approach that empowers rather than creating a cycle of dependency. In the following section, we analyse the actual work related to development that World Relief has undertaken in the last few years.

#### 4.2.3 Quantifying the contribution: World Relief areas of intervention and key results

True to the arguments that have preceded this section, World Relief Kenya is deeply involved in sustainable development through church led interventions in multiple sectors of development including health and nutrition, economic development and disaster response and resilience building. The table below provides a summary of some key current and past World Relief projects and the number of beneficiaries to date which helped conduct analytical reflection on WRKs contribution to the SDGs that is presented in Chapter 5.

**Table 4.1: Summary profile of World Relief Kenya current and most recent projects**

Sector	Name of project	Focus of theme of project	Geographical coverage	Years of implementation	No. of beneficiaries (as at 2017)
Health	Turkana Family Nutrition Project	U5, Pregnant & lactating mothers	Turkana County, Turkana North Sub-County	2016-to date	2017:5,004
Health	HIV / AIDS project	PLW, Pregnant Mothers and Youth	Kajiado County, Kajiado East & Central Sub-County	2012-2017	2015: 1,956 2016: 10,477 2017: 18,422
Disaster response and recovery	Turkana Drought Emergency Response project (T-Derp)	Vulnerable households	Turkana County, Turkana North sub-county	June-October 2017	2017: 1,500
Integrated Livelihoods (Agriculture & livestock development, Health, Economic empowerment)	Advancing Knowledge in Agriculture and Nutrition (AKAN)	Vulnerable Households (U5, Pregnant & Lactating mothers, PLWH, Farmers)	Turkana County, Turkana North sub-county	2012-to date	2015: 22,050 2016: 27,05 2017: 37,122

(Source: Mutie, 2019 developed from WRK M & E data)

### 4.3 Findings and discussion

The section above provided general findings related to the profile of the case study organisation. As the basis of analysis, it was essential to first create a full understanding of the case study. It lays a foundation for an analytical reflection of the main findings that this study has generated in relation to the study's main research questions. In this section analytical interpretation of data from all sources is done and a presentation of the main findings done. At the end of the chapter a reflection around what these findings mean to different actors and issues are presented. That section also lays the foundation for conclusions and recommendations chapter that follows thereafter.

This study was designed to answer the following four research questions,

- What is the **development profile** of faith-based organizations?
- How is the work of FBOs in Kenya **aligned** to the goals and targets of the 2030 agenda?
- To what extent do FBOs **engage** in country level SDGs coordination processes and structures?
- What are the factors that enable or hinder FBOs **participation and or involvement** in SDGs processes?

The sections that follow below are a presentation of the study findings against each of the questions above.

#### 4.3.1 Findings on the development profile of FBOs

This question was concerned with creating an understanding of the nature of development work that FBOs are involved in. Understanding what FBOs really do that can be counted as developmental is a useful first step in dealing with common misconceptions about FBOs preoccupation. The study came up with the following findings arranged according to themes in relation to this question.

#### **Religious activities and development action**

FBOs are not only engaged in religious activities but in development action that runs across all strands of social development. According to Berkeley Centre (2017), Christian organizations dominate Kenya's FBO landscape, because of the missionary history and predominantly

Christian population. Just as their secular counterparts, this study finds that FBOs are involved in providing development and aid assistance on a very wide array of sectors that go far beyond spiritual care or religious activities. In some cases, there is no significant contrast can be made between FBOs and secular organizations in terms of their development profile.

Just as secular NGOs, FBOs play integral roles in politics, society, and the economy. The religious beliefs and underpinnings that FBOs possess, however do play a key background role in influencing how they do their work and to some extent with whom they partner to deliver social good. It is highly likely that Christian based FBOs will work with churches or other Christian groups while Islam based FBOs will likely work with Mosques. However, it was found that a lot of times especially for Christian FBOs this faith identity does not determine who receives their development assistance.

This is also largely attributed to the legal registration requirements not to use aid to further religion especially if the FBO is registered as a NGO in Kenya. It was found that most FBOs have an elaborate science based conceptual framework describing the model that enables faith and development to work together for development. One FBO in Kenya, Compassion International opines on its website:

*It is an approach that carefully blends physical, social, economic and spiritual care together.*

So FBOs do not operate in an *ad hoc* basis, they have well thought strategies that blend faith work and development results. FBOs are involved in nearly all aspects of human need. Taking health care provision as an example, Kagawa *et al.* (2012), UNFPA (2009); Ochanda (2012), World Bank (2008), WHO (2009) among many others highlighted in section 2.3.2 earlier, all point to FBOs enormous participation in health care provision.

Indeed, there is more published work on FBOs' participation in health care than any other sector, perhaps indicating a higher concentration on FBOs in that sector. FBOs are also involved in the education sector. Ochanda (2012) in his study on the role of faith organizations in socio-economic welfare in Kenya, records that a lion share (65%) of education is provided by faith organizations (Ochanda, 2012:96).

In Kenya, faith-based provision of education stretches up to tertiary level with a significant portion of all universities in Kenya being owned and run by FBOs. Examples include the

Presbyterian University of East Africa; The Catholic University of East Africa; Umma Islamic University; Africa Nazarene University; Daystar University; St Pauls University; the Pan Africa Christian University, the Kenya Methodist University and the Seventh Day Adventist University of Eastern Africa to mention just a few of those who mostly provide non-religious training though owned and run by FBOs.

FBOs work even strands across to other unexpected areas of programming. Moyer (2012) for example, provides a preliminary list of 40 FBOs that she found in Kenya that were involved in environmental sustainability and natural resource management (Moyer 2012:88). Vidal (2001) documents FBOs work in urban housing. Berkeley Centre (2017) also in their Kenya study highlights that there was no specific sector in which FBOs will not feature in. So, the work of FBOs is diverse and truly developmental irrespective of the faith undertones. This diversity is well reflected in the case study organization World Relief Kenya. World Relief Kenya is itself involved in multiple sectors of intervention as demonstrated in the **Table 4.2**.

**Table 4.2: World Relief Kenya summary of current sectors and projects of intervention**

Sector	Name of project	Focus or theme of project
<b>Nutrition</b>	Turkana Family Nutrition Project	U5, Pregnant & lactating mothers
<b>Health</b>	HIV / AIDS and TB projects	PLWHA, Pregnant Mothers and Youth
<b>Disaster response and recovery</b>	Turkana Drought Emergency Response project (T-Derp)	Vulnerable households
<b>Integrated Livelihoods Development (Agriculture &amp; livestock development, Health, Economic empowerment)</b>	Advancing Knowledge in Agriculture and Nutrition (AKAN)	Vulnerable Households (U5, Pregnant & Lactating mothers, PLWH, Farmers)
<b>Economic Empowerment</b>	Savings for Life	Women
<b>Church Mobilization</b>	Love Inc. / CEZs	Church mobilisation & capacity building, meeting basic needs

(Source: Mutie, 2018 developed from WRK data)

The information above shows that the work of FBOs is very comparable to what secular organizations also do in promoting human development confirming Marshall and Keough's (2004) research that found that, secular development institutions and faith institutions often

work side by side (Marshall & Keough, 2004:2). As part of literature review, this study examined the work profile of the following ten popular FBOs in Kenya.

- World Vision International (WVI);
- World Hope International;
- The Nazarene Compassionate Ministries (NCM);
- World Concern;
- MAP International;
- Compassion International;
- Caritas;
- Catholic Relief Services (CRS);
- World Renew; and
- Adventist Relief Agency (ADRA).

The review shows that the work of these ten organizations is divided across thirteen different development sectors as follows.

- Water and sanitation hygiene;
- Preventive and curative health care;
- Agriculture and food security;
- Education, training and skills development;
- Economic empowerment and income generation;
- Gender and development, including women's rights and equality;
- Policy advocacy and lobbying;
- Social justice and human rights;
- Environmental conservation and natural resource management;
- Shelter and housing development;
- Climate change and adaptation;
- Emergency response and recovery; and
- Child development and nutrition.

This goes to prove that FBOs are development actors involved in as much development as secular organizations.

**Most FBOs are concentrated in sectors that meet the main basic human needs especially health care.**

Though FBOs programming is spread across a wide array of sectors as demonstrated above, the study found that a greater proportion of FBOs is involved in services that provide immediate alleviation of human suffering. These constitute the basic survival needs. For this study, basic needs are defined as food/water, health care, clothing and shelter. The attention given to survival needs possibly stems from the inherent call of FBOs to alleviate suffering. Faith teaches that helping those who are suffering is a duty and a tangible way to demonstrate the intangible love of God.

FBOs will therefore, be affectionate and keen to address basic needs without which human life gets threatened. Bompani (2011), Ochanda (2012) and Odumosu *et al.* (2011) among others also argue along this line. Physical human needs such as hunger and disease tend to easily attract the attention of faith-based actors. In the Christian faith the need to respond to immediate human survival needs food/water, clothing and healthcare is explicitly recorded in the Bible. Faith teaches that when one presents with hunger, food should be provided, when sick, treatment, when thirsty water provided. The Bible in the book of Matthew: 35-40 teaches this very clearly it says:

For I was hungry, and you gave me food, I was thirsty, and you gave me drink, I was a stranger and you welcomed me. I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me.<sup>37</sup> Then the righteous will answer him, saying, 'Lord, when did we see you hungry and feed you, or thirsty and give you drink?<sup>38</sup> And when did we see you a stranger and welcome you, or naked and clothe you? <sup>39</sup> And when did we see you sick or in prison and visit you?'<sup>40</sup> And the King will answer them, 'Truly, I say to you, as you did it to one of the least of these my brothers, you did it to me' (The Holy Bible, Matthew 35:40).

This passage illustrates the aspect of religious necessity to respond to visible human needs which, according to this study may be a key explanation on why most FBOs are involved in sectors that ensure that basic human needs. A study by the Berkeley Centre/World Faith Dialogue in Kenya in 2017 explains more clearly how this works among congregation based FBOs. They state the following:



Each large Christian church has a national coordinating body, and many houses an office focused on development programs. An example is the Anglican Development Services (ADS), the development arm of the Anglican Church in Kenya. When a need arises in a local Anglican community, the priest passes the message up the organizational ladder to the district, county, and finally, national level of the church where ADS works to design a program to meet the community's need (Berkeley Centre, 2017:52).

Healthcare is a major area of intervention for most FBOs in Kenya. Indeed, greater volumes of literature exist on the contribution of FBOs in healthcare which is a proxy indicator of a larger concentration of FBOs in the sector. For the case study organisation, three of its sectors of intervention involve provision of health or related services. The review of the work profile of ten major Christian FBOs (mentioned earlier) all of which have a presence in Kenya shows that they were all involved in the provision of health care and at least one other basic need as the list below shows,

- World Vision (**health care**, food aid, water, among others);
- World Hope International (**health care**, water);
- The Nazarene Compassionate Ministries (**health care**, food aid);
- World Concern (**health care**, food aid, water);
- MAP International (**healthcare**);
- Compassion International (education, **health care**, shelter);
- Caritas (food, **healthcare**);
- Catholic Relief Services (**health care**, water);
- World Renew (**health care**, food); and
- Adventist Relief Agency (ADRA) (food aid and **healthcare**).

All the above FBOs are involved in many other sectors, but a common denominator is that they are all involved in meeting some basic human need and especially health care.

#### **4.3.2 Findings on the alignment of FBOs work to SDGs and targets**

Another key question undergirding this study was on the alignment of FBOs work to the SDGs. The study sought to draw connections between what FBOs do and the SDGs. The study found the following.

**The intended results of FBOs' work fully align with the SDGs and targets, but methodology to achieve this is varied.**

The majority of FBO interventions seek to create an improvement in one or more SDG target. Many FBOs may not cite the SDGs in their literature, but the study finds that their work was well within the framework of the SDGs. What varies is the approach to obtaining these results. Some FBOs have more robust science led approaches to social change while others do not. A key example is in healthcare provision. A review of ten large FBOs listed above shows a more elaborate, well thought out approaches to health than with smaller FBOs.
















This differentiated approach is documented by Odumosu *et al.* (2011) and UNFPA (2008). Vidal (2001) also provides different categorisations of FBOs and argues that each type of FBO will arguably employ a different approach to their social development work. For example, in the area of healthcare, the approaches noted with the large FBOs tended to focus on building capacities of health providers, provide support in health policy and institutional environment strengthening, advocacy and lobbying with duty bearers for the provision of health as a fundamental basic human right. These are more sustainable approaches and may compare well with the approaches espoused in the SDG framework.

Smaller FBOs on the other hand are involved in more charitable sometimes once off approaches to respond to immediate needs and involves such methodologies as undertaking short term medical camps, sourcing for and distributing medicines or other medical supplies, temporary provision of medical experts, distribution of water and sanitation hygiene items among others which may have some benefits in the short term and are nevertheless important contributions. These two approaches differ, but the main similarity is that they are all intended to produce better health outcomes for beneficiaries which is also the main thrust of the health SDG.

The magnitude of contribution to the SDGs by FBOs is also another key variable. This is informed by the varying size, character and capacity of FBOs (Berkeley Centre, 2017:51). Larger FBOs like World Vision or the Aga Khan Foundation will have greater footprints and possible impact than much smaller ones. Their stronger organisational structures and international links ensure more sustained funding and hence ability to make greater impact

through multiple projects (Berkeley Centre, 2017:51). To illustrate the link of FBOs work with the SDGs the study carried out the following synthesis of World Relief Kenya's projects and matched them against the SDG and target(s) each contributes to. Table 5 presents the findings on the linkage between World Relief Kenya's work and the SDGs. It is worth noting that this analysis can compare well with the work of any other FBO in Kenya.

**Table 4.3: Analysis of World Relief Kenya's projects and their link to SDGs**

Sector	Name of project	Focus or theme of project	SDGs and targets to which project contributes
<b>Nutrition</b>	Turkana Family Nutrition Project	U5, Pregnant & lactating mothers	<b>Goal 2:</b> Targets 2.1; 2.2; 2.3; 2.4 <b>Goal 3:</b> Targets 3.1; 3.2 <b>Goal 5:</b> Target 5.1   
<b>Health</b>	HIV / AIDS and TB projects	PLWHA, Pregnant Mothers and Youth	<b>Goal 3:</b> Target 3.1; 3.2, 3.3 <b>Goal 5:</b> Target 5.1  
<b>Disaster response and recovery</b>	Turkana Drought Emergency Response project (T-Derp)	Vulnerable households	<b>Goal 1:</b> Target 1.5 <b>Goal 2:</b> Target 2.1; 2.2 <b>Goal 13:</b> Target 13.1   
<b>Integrated Livelihoods</b> (Agriculture & livestock development, Health, Economic empowerment)	Advancing Knowledge in Agriculture and Nutrition (AKAN)	Vulnerable Households (U5, Pregnant & Lactating mothers, PLWH, Farmers)	<b>Goal 2:</b> Target 2.1; 2.2; 2.3; 2.4 <b>Goal 3:</b> Targets 3.1; 3.2 <b>Goal 5:</b> Target 5.1   
<b>Economic Empowerment</b>	Savings for Life	Women	<b>Goal 1:</b> Target 1.1; 1.4 <b>Goal 5:</b> Target 5.1  
<b>Church Mobilization</b>	Love Inc. / CEZs	Church mobilization & capacity building	<b>Goal 17:</b> Target 17.16; 17.17  

(Source: Mutie, 2018)

From the **Table 4.3** above, it is demonstrated that World Relief's work in Kenya directly contributes to at least 6 of 17 sustainable development goals. These are:

- **Goal 1:** End poverty in all its forms everywhere;
- **Goal 2:** End hunger, achieve food security and improved nutrition and promote sustainable agriculture;
- **Goal 3:** Ensure healthy lives and promote well-being for all at all ages;
- **Goal 5:** Achieve gender equality and empower all women and girls;

- **Goal 13:** Take urgent action to combat climate change and its impact; and
- **Goal 17:** Strengthen the means of implementation and revitalise the Global Partnership for Sustainable Development.

As it will be noted later in this chapter, this alignment is not necessarily due to a deliberate effort as most WRK documents reviewed, do not even make mention of SDGs neither was project design necessarily done with the SDGs in mind. In fact one other finding was the organisation's staff were not all familiar with the SDGs. It is just a natural fit which goes to support the finding that FBOs work is a direct contributor to SDGs and thus a reason to rethink how we view FBOs development action.

To map this further in relation to WRK projects this study examined and documented evidences of actual results emanating from each of the projects that WRK has implemented in the last three years:

- The SDGs Target 2.2 aims to *by 2030, end all forms of malnutrition, including achieving, by 2025, the internationally agreed targets on stunting and wasting in children under 5 years of age, and address the nutritional needs of adolescent girls, pregnant and lactating women and older persons*; and
- WRK's **Turkana Family Nutrition Programme (2016-2019)** enables families not only to have knowledge on better nutrition practices, but also enables households to be able to produce their own nutritious foods which is a sustainable change approach. From WRK's work for the first time in 5 years (since 2013), the level of acute malnutrition reduced from 1 in every 3 children as recorded in Jan/June 2017 to 1 in every 6 children in February 2018 according to an independent nutrition survey.

#### **Changed knowledge, attitude and practices in nutrition & child health**

Turkana north sub county was ranked highest in terms of malnutrition levels recording 23.7% GAM levels according 2016 SMART survey results. The cause of poor nutrition status is lack of food and low literacy levels among women who are mostly the care givers as shown by poor health seeking behavior. Care group methodology has delivered key nutrition messages to women, identified and referred malnourished children to nearby health facilities to seek health services. A woman at Nato village who had vehemently denied to seek treatment for her very sick child due to traditional beliefs later accepted to have the child taken to Lokitaung hospital where the child was treated and discharged home to continue treatment. After observing great changes in her baby, she was quoted telling other mothers in her care group the following *"I am happy my child is out of danger, I would have lost xxx (name withheld) having believed that a neighbor woman had bewitched the child. I encourage all women to take their children to hospital and not witch doctors"*

**Figure 4.1: Story of changed attitude in child nutrition (Source: World Relief Kenya periodic report)**

The above story shared by a mother to World Relief Kenya staff is proof of the impact of mutual support and how it rubs off on others.

- Being in the Arid and Semi-arid region of Kenya, Turkana is drought prone and regularly the food security situation deteriorates to crisis levels. During one of those food crisis periods in 2017, WRK **Turkana-Drought Emergency Response Project** aimed to boost food access to vulnerable households in Turkana North district. The SDGs target 2.1 aims *to end hunger and ensure access (to food) by all people, in particular the poor and people in vulnerable situations*. In fulfilment to this SDG target, they delivered food aid through unconditional cash transfers utilising the Kenya government Hunger Safety Net Programme (HSNP) model, which adopts innovative models for delivering aid and building resilience as part of the national social protection initiative. Target 1.3 seeks to “*implement appropriate social protection systems and measures for all*” and thus WRK assisted the government of Kenya to enhance this SDG target. Through WRK work, 1,500 vulnerable households suffering from food crisis were assisted with cash transfers that enabled them to survive the drought crisis. See Figure 4.2 indicating attempts to be self-sustainable.

Target 2.3 by 2030 is to “double the agricultural productivity and incomes of small-scale food producers, in particular women, indigenous peoples, family farmers, pastoralists and fishers...”. Traditionally Turkana being a livestock keeping community, culturally women do not own land neither are they expected to till land. The project helped to establish hundreds of kitchen gardens most of them owned and run by women who are mostly at home, as men stay away tending to livestock-a positive impact on gender roles and norms. This contributes to target 5.1 “End all forms of discrimination against all women and girls everywhere”.



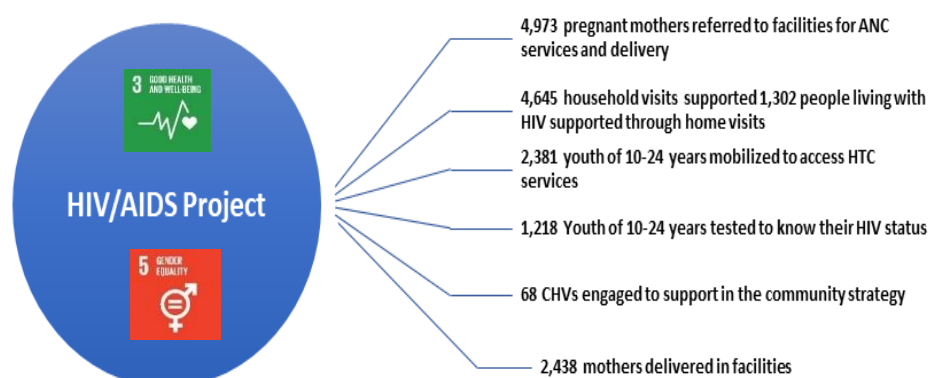
**Figure 4.2: One female vegetable garden owner. Demonstrating achievement of target 2.3 and 5.1 (Source: World Relief Kenya)**

- The World Relief’s project for **Advancing Knowledge in Agriculture and Nutrition (AKAN) Programme (2012-to-date)** programme aims to transform Turkana County from a community dependent on humanitarian assistance to one that is sustainable and resilient. AKAN is an integrated programme whose priorities involve implementing and maintaining sustainable agriculture and water management, addressing acute malnutrition in children under the age of five, pregnant and lactating women, people living with HIV/AIDs and church empowerment in the northern part of Turkana County. This project contributes to several goals and targets with the most outstanding being target 2.1.
- WRK implements the World Relief’s **Savings for Life (SFL)** programme started in 2010. It is modelled along the successful Village Savings and Loan Association (VSLA) model. Community-based field staff train self-selected savings groups of 10-25 members on how to contribute to a group loan fund, distribute and repay loans, and at the end of a nine to twelvemonth period, distribute all the savings plus the profit generated by loans interest to group members. Households can use these to meet food, health, education and investment needs. It is a form of social protection (target 1.3: *“implement appropriate social protection systems and measures for all”*) and at the same time helps eradicate extreme poverty as envisaged by target 1.1 *“eliminate extreme poverty for all people everywhere”*.



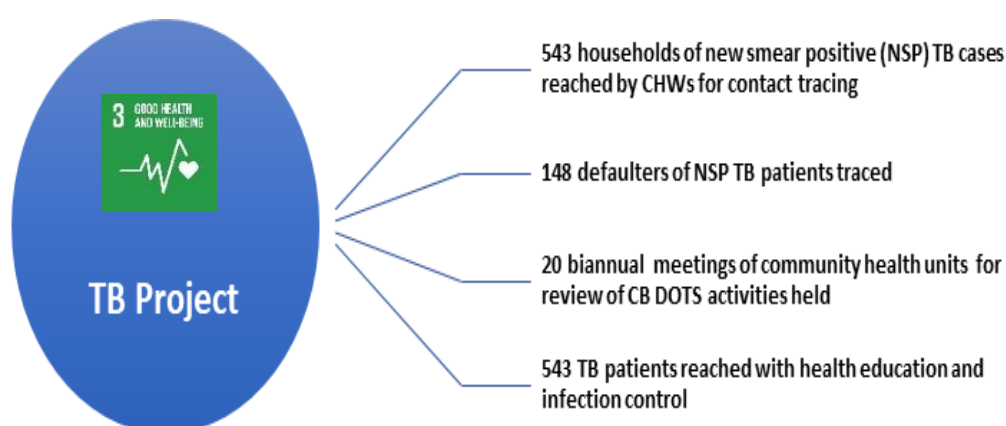
**Figure 4.3: Demonstrating achievement of SDG target 1.1, 1.3 (Source: World Relief report)**

- In partnership with Kenya Red Cross, WRK has been implementing an **HIV/AIDS programme** in Kajiado County as a Sub-Recipient that targets HIV/AIDS prevention and treatment for people living with HIV/AIDS. WRK aims to contribute towards the reduction of new HIV infections and AIDS related morbidity and mortality for an eventual HIV free society in Kenya. This is in line with SDG target 3.3 which aims *“to end the AIDS epidemic by reducing the number of new infections per 1000 un-infected population”*.



**Figure 4.4: Some key results contributing to target 3.3 and goal 5 (Source: Mutie, 2018. Developed from World Relief M&E data)**

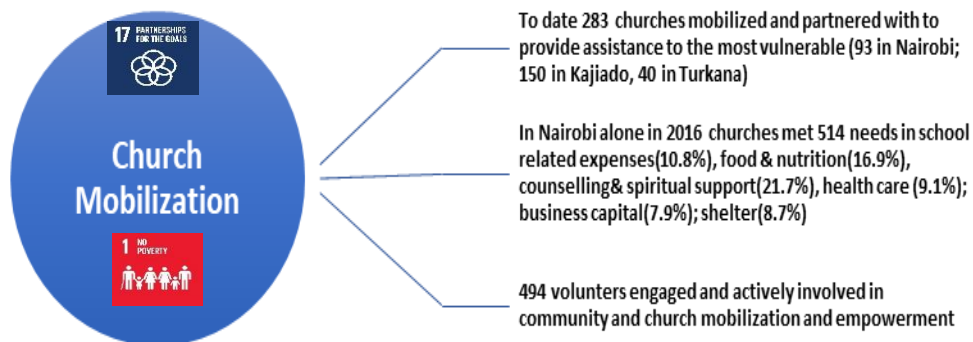
- WRK implemented a **TB programme** in Turkana County. WRK aimed at accelerating TB tracing and treatment expansion in order to achieve and sustain national TB control targets in line with Global TB control targets and the then Millennium Development goals. WRK concentrated its delivery to Contact Tracing of New Smear Positives (NSP), Defaulters Tracing, household visits of TB patients for health education on nutrition/infection control and carry out biannual meetings of community health units (CHU) for review of community-based DOTS activities. The SDG target 3.3 on *ending the TB epidemic* seeks to *reduce TB incidence per very 100,000 population*.



**Figure 4.5: Results contributing to target 3.3 (Source: Mutie, 2018. Developed from WRK M&E Data)**

- WRK church mobilisation initiative through the Love Inc. subsidiary organisation has mobilised and actively engaged 93 large churches in Nairobi City County alone. These churches identify, and fund worthy causes, some of which are relevant to the SDGs. Through this, neediest urban poor have been served with assistance ranging from meeting basic needs (food, shelter, and clothing) to meeting educational expenses and income generation thus building resilience of individuals and households. This initiative contributes directly to goal 17 target 17.16 and 17.17 both on *multi-stakeholder partnerships*. WRK through its church mobilisation programme is actively bringing on board a very strategic ally-the church to the SDG space. Additionally, this work contributes to reducing extreme poverty as envisaged in *target 1.1 and 1.2*.





**Figure 4.6: Key results contributing to goal 1 and 17 (Source: Mutie, 2018. Developed from WRK M&E data)**

### **FBOs have comparative advantages over secular organizations, especially in underserved communities**

Bompani (2011) argues that FBOs become involved in development “*most of all because of the lack of action and capability of the state.*” The notion of FBOs as key in filling the service delivery gaps is supported in literature by other authors such as Alkire (2006); Holenstein (2005); Marshall (2005a, 2005b); Rees (2009); and Haar (2011) cited in Haynes (2007). They argue that when the governments are unable to provide sustainable, predictable services, local faith groups owing to their calling to serve the needy emerge as proximal sources of hope for such communities.

Interviews with World Relief Kenya staff indicated the strategic role the organization plays in two remote counties Turkana and Kajiado both of which are underdeveloped and fairly underserved by government services. They indicated that in these counties, development has for many years been associated with churches and faith groups as demonstrated by the number of schools, health facilities, water facilities and other development projects that are run by local churches. That churches are indeed critical actors at “grassroots level” is also documented by the Berkeley Centre study in Kenya in 2017 on FBOs and development (Berkeley Centre, 2017:53)

The World Relief’s Integral Mission Model is built partly from the premise that FBOs will likely enjoy greater trust with local churches due to the convergence of values and ethos and thus the faith identity of FBOs becomes an important asset that FBOs have over secular organizations. The same applies to non-Christian FBOs. The FBO Islamic Relief Worldwide

for example thrived in its relief operations in the Muslim dominated North Eastern part of Kenya in the 2010-2011 Horn of Africa drought crisis. (personal experience as researcher was involved in this emergency response). So, the trust that underserved communities have on FBOs is a strength that can benefit SDG achievement.

Another comparative advantage that FBOs have is in their ability to tap into resources within churches. Churches/ faith communities harbour resources that can be utilized for development. World Relief out of many years of experience has found out that churches just need to be mobilized, empowered and supported on technical areas in which they may not have expertise in. World Relief has managed to convince churches to fund community development initiatives as exhibited by the Love Inc. initiative.

Its activities are nearly 100% funded by the 93 churches with which they have partnered with in the larger Nairobi city metropolis. (Love Inc., 2017). These churches have continued to regularly provide funds and material to Love Inc. Owing to this, though incubated by WRK for some time, Love Inc. is now a stand-alone entity helping WRK to further its reach in church mobilization. Love Inc. is a good example of local solutions to address local problems and is a good model for the SDGs.

But churches may not only be sources of financing alone. The Love Inc project has found that churches have a lot of expertise in their membership. A typical urban or peri urban church in Kenya, will have professionals in different areas within its membership. In such churches, it is not difficult to find doctors, nurses, teachers, engineers, development professionals, nutritionists, sociologists, counsellors, researchers and other professionals who can be tapped to contribute their skills to societal good. (Love Inc. coordinator, Personal communication July 2018).

If these professionals are mobilised, they can avail their expertise for community service. Love Inc. has managed to tap into these Christian professionals to undertake several initiatives such as regular medical outreaches or medical camps where varied curative and preventive health services are provided to the most vulnerable and usually at no cost. As these professionals will likely have active careers and thus with some disposable income, they can also give financial resources to meet key basic needs of the most vulnerable.

Love Inc. has managed to make collections through its partner churches and these funds are used to meet immediate to short term needs of the most vulnerable in the communities surrounding the churches a contribution towards eradication of extreme poverty. This goes to demonstrate that churches can provide local solutions to local development problems which is a sustainable development approach that discourages dependency on external assistance.

#### **4.3.3 Findings on FBOs' participation/involvement in SDG processes and enabling and hindering factors**

This question was focused on assessing the participation of FBOs in specific SDG coordination structures put in place in Kenya and the factors that enable or hinder optimal participation by FBOs. The study found the following.

##### **There is very limited FBO representation in formal SDGs coordination processes and structures in Kenya**

The SDG Kenya Civil Society Forum (<http://sdgkenyaforum.org/>) is the only existing and official grouping of civil society organizations for purposes of SDG coordination. It is the main focal point for CSO engagement with the government's SDG focal point ministry i.e. the Ministry of Devolution and Planning (SDG Coordination Unit). The SDG Kenya Forum is not an entirely new group having been in existence in the consultation phase in the lead up to the adoption of the SDGs in 2015. It previously existed as the Kenya CSOs Reference Group. It changed name to the SDG Kenya Forum upon the adoption of the SDGs in 2015. SDG Kenya Forum (2017).

As at the time of this study the Forum had a membership of 40 organizations. These are Civil Society Organizations (CSOs) working in Kenya at both national or subnational level. They are both national and international non-governmental organizations. Some are stand-alone organizations while others are umbrella organizations representing a group of organizations with similar interests. Member organizations have a varied mandate and are diverse in size and capacity.

Given this diversity, the forum has organised itself according to thematic areas of work and has opened local chapters at various counties in the country (Kenya SDG Forum, 2017:8). This, according to the forum allows members to participate according to their comparative advantage

and niche, ensuring that various government agencies and other development actors at all levels are engaged alongside their areas of programme work.

This study however found FBOs participation in this forum to be very low. Of the 40 member organizations listed as members of the Kenya SDG Forum, only three are identifiable as faith based. These included *Caritas*, the *Ecumenical Disability Advocates Network (EDAN)* and the *Congregation of Our Lady PF Charity of the Good Shepherd* (Kenya SDG Forum, 2014).

While Kenya has a plethora of FBOs (especially Christian FBOs) as noted by the work of the Berkeley Centre (2017), it is surprising that most of them are not members of the only SDG coordination organ for CSOs in the country. Of the list of 10 large FBOs in Kenya listed earlier in this report only one was listed as a member of the SDG forum at the time of this study which shows that their immense work on health care and other sectors may not have been counted in the first ever Kenya progress report on the SDGs in 2016.

This is because the methodology that is used to prepare the country progress reports is such that CSO results can only be counted under the SDG Kenya Forum. The 2016 Kenya progress report that the government presented to the first UN High Level Political Forum on the SDGs in 2017 enumerates the methodology used to compile the report as based on “...*inputs prepared by different stakeholders, based on their relevant goals and targets.*”

It specifically goes on to state that collection of inputs for the report was done by engaging representatives from different stakeholder groups, including government Ministries, Departments and Agencies (MDAs); sub national governments; development partners; Civil Society Organizations (CSOs); special groups including youth and persons with disabilities, and the private sector (Government of Kenya, 2017:8). The report further records that the SDGs Kenya Forum was the main channel through which CSOs (including FBOs) work was accounted for. It states the following,

It should be noted that the entry point for the private sector, CSOs, sub national governments, youth and persons with disabilities was their umbrella bodies for ownership and ease of follow-up. These included Kenya Private Sector Alliance (KEPSA), **SDGs Kenya Forum**, the Council of Governors (CoG), National Youth Council and Association of Persons Living with Disability. The umbrella bodies held

consultations with their members, and prepared reports which formed the basis for this report. (Government of Kenya, 2017:8)

What this approach means is that if FBOs were not members of the SDG Kenya Forum, then their work and results will have been unlikely captured because the SDG Forum had an internal process within its membership that produced a report of their collective work and results which was incorporated into the country's main report.

This underscores the need for FBOs to engage better and for deliberate efforts on the part of the SDG Kenya forum to market itself better among the CSO fraternity and also for the government and UN to embark on a more inclusive process that expands the number of stakeholders consulted in SDG reporting. The government's report itself states that there were no clear modalities of engaging a large number of stakeholders in the report preparation process (Government of Kenya, 2017:9).

On the part of the case study organisation, at the time of the study, WRK was not a member of the SDG Kenya Forum neither was any of the interviewed staff aware of the SDG Forum. They however participate in different sector coordination groups that have different objectives not necessarily with a direct link to the SDG processes, but which are of benefit to SDG achievement. This engagement by WRK was found to be stronger at sub-national level specifically in the counties where they implement projects.

This is exemplified by WR3 who confirmed as follows:

*We work closely with government involving them in planning and implementation of our activities. We also train them, and they participate in joint monitoring activities however this is mostly at subcounty level. We have a few forums we participate in at national level.*

WR7 separately corroborated the above information by stating that:

*WRK interfaces mostly with UNICEF and the WHO at field level largely because of their work in nutrition. With the Food and Agriculture Organization (FAO) we interface on livestock development and rangeland management. FAO even contributed 100 Kilograms of seed for regeneration of pasture lands in the area we work in.*

The table below indicates the coordination fora that WRK participated in and the frequency of attendance in the 12 months preceding the data collection year.

**Table 4.4: Summary of WRK participation in coordination forums**

Forum name	Who is the convener?	Where it is held or level	No. of meetings WRK attended in 2017
<b>National Nutrition Action Plan (NNAP) Development committee</b>	UNICEF, Ministry of Health, Maternal Infant and Young Child Nutrition and Dietetics Unit	National Level, Nairobi	2
<b>County Drought Steering Committee</b>	National Drought Management Authority at county level	County Level, Turkana	4
<b>County Nutrition Technical Forum</b>	UNICEF; Turkana County government	County Level, Turkana	4
<b>Multi-Sectorial platform – all contributors to Health sector</b>	Turkana County Nutrition programme implementing Partners	County Level, Turkana	4
<b>County Steering group</b>	Ministry of Health County government	County Level, Turkana	4
<b>HIV ICC (Inter-Agency coordinating committee) working group</b>	National AIDS Control Council	National Level, Nairobi	4
<b>(Cash Learning Partnership) CALP Cash working group</b>	Regional Representative - CALP East Kenya office	East Africa level, Nairobi	2

(Source: Mutie, 2018 as created from WRK M & E data)

The forums in which WRK participates at subnational level are not necessarily established to ramp up support for, or to increase coordination on the SDGs though they may be of benefit to SDG programming in the long run in terms of their potential to improve efficiency and reduce duplication of effort. From the information obtained from the SDG Kenya Forum website, there exists specific CSO forums at county level focused on SDG issues and so the WRK must find out about these and become part of them as practically possible.

### **Limited knowledge on the SDGs and on in-country processes and structures**

The study sought to gauge the level of awareness among the case study organisation staff on the SDGs. From the interviews conducted many staff members did not exude much familiarity with the SDGs and its targets.

WR2 said:

*I am personally not very familiar with the SDGs but, I believe the work we do does contribute.*

This was especially so among staff not directly involved in project design and implementation. Though such staff were very knowledgeable in their own areas of expertise, many could not elaborate the link between what the organisation does and how it links with the sustainable development goals, not to mention two who had never heard about the SDGs before.

WR5 said:

*I have never heard about the SDGs or MDGs. I am not involved in programming.*

In regard to awareness on in-country SDG coordination processes and structures at the time of the research, 100% (WR1-11) of all interviewed staff were unaware of the existence of the SDG Kenya Forum. It was clearly not a familiar organization and none had ever heard about it. In an interview with the Country Director he indicated the organisation's willingness to acquire more information about the forum with a view to consider membership. In terms of integration of SDGs in WRK key documents, a review of WRK documents at the time indicated no direct reference to the SDGs. Country Director (WR1) said:

*We are very eager to learn more about the goals and aims of the organisation as it appears to be relevant. Membership is something we shall definitely explore.*

The key documents reviewed included the following:

- WRK Capacity statement (2017)
- 2016 and 2017 funding proposals to different donors
- 2016 and 2017 annual reports to different donors,
- WRK Strategic Plan 2012-2015
- World Relief Draft M&E Framework 4.0(undated)

- World Relief Baseline Assessment Protocol (undated)
- Desired Outcomes Framework for the Integral Mission Model (Church Empowerment Zone 2.0).

All the above key documents make no reference to the Sustainable Development Goals framework or targets. However, they make numerous references to the concept of sustainability and some of the indicators and results statements have some linkage with the SDGs. So, the study finds a conceptual link between the theory and intended results of WRK projects, and the SDGs as already enumerated earlier.

What is lacking is the intentional use of the SDG language and drawing clear linkages that intended results have with the SDGs which would in turn inspire SDG language rich reporting. Using the SDG language and quoting the SDGs in key documents demonstrates a higher level of awareness and intentionality. It is an essential first step towards greater integration of the SDG theory of change and practice.

Lack of awareness or knowledge on SDGs, processes and the existing structures onto which organizations can be part of was found to be the main factor hindering optimal participation. In the case of WRK they were simply not aware about the existence of the SDG Forum and its constituent processes and structures. As demonstrated by the number of coordination meetings the organisation is part of, the organisation seems to value coordination with other actors and so it is deduced that if they had known about the SDG Forum, they would probably have become part of it.

At individual staff level, overall low levels of knowledge on the concept and purpose of the SDGs is another key factor that would hinder participation. When those who design, implement, manage and report on projects are less knowledgeable on the SDGs they will likely have lower interest and so they may not make any effort to integrate SDGs culture in their work or be part of SDG coordination processes. So, knowledge and awareness are according to this study the main factors that may hinder or enable greater participation.



#### **4.3.4 An analysis of the implications of these findings**

The above findings raise important issues on the success of SDGs programming in Kenya. In this section, I briefly enumerate what these findings mean for different key actors or aspects related to SDG planning, implementation, monitoring, evaluation and reporting. The main advantage is that implementation of the SDGs is still at the initial stages and so there is time to make improvements that will contribute to greater SDG achievement in the long run.

#### **What the findings mean for SDG coordination structures in Kenya**

That FBOs are critical actors in the Kenyan development space is in no doubt. However, going by the extent of FBO engagement in SDG coordination structures it shows that a significant portion of FBO's work is actually not counted. Going by the methodology used in developing the first national voluntary report where umbrella stakeholder organizations were used to generate inputs it is clear the results of the many organizations outside those umbrellas were not counted and very likely therefore there is underreporting on national achievements under the SDGs. To put it more directly, national SDG progress reports that are prepared are inaccurate as they potentially leave out a large section of development actors (including FBOs) going by the modality of engagement used in the previous reporting.

There is greater need to either revise the methodology of gathering report inputs from one based on umbrella groupings to one that is geographically based. The county (subnational) may be a good base for this where all actors in the county are able to present their results.

WR 4 said:

*We see greater potential of our work become more visible at sub-national level. In some counties there already exists strong multi-stakeholder development coordination forums bringing together government, civil society and private sector players. These could be strategic fora to gather input based on geographical presence and will likely cover actors including smaller community based CSOs who may not be part of large national level networks and who nevertheless are doing their part in achieving the SDGs albeit at a smaller scale.*

It also calls on such coordination structures in this case the SDG Kenya Forum, the SDG Coordination Unit of the Ministry of Devolution and Planning, respective UN Resident Coordinator's office and respective UN agencies in Kenya to do greater awareness on SDGs and on the structures that exist. WR 1 expressed this concern very aptly by stating:

*It is surprising that this forum has been in existence for some time and most of us are not aware of. Perhaps they should market themselves better.*

The Kenya SDG Forum in a reply received much later in the study seemed to be open to suggestions on how to increase membership. One of the Forum's officials noted in an email that:

*It would be good to hear your recommendations regarding how to increase the FBOs Membership.*

It is clear there is still a wide portion of actors and development workers that is unfamiliar with the SDGs given that it has only been three years since they were promulgated. More will need to be done to bring them on board in line with the SDGs principle of "Leave no one behind". The current situation according to this study is that there are still many who have been left behind and did not engage and yet they have substantial contributions.

There is need for SDG knowledge hubs locally both physical and online in Kenya. Talking of online knowledge hubs, there is an emergence of several global level knowledge platforms on SDGs such as the following.

- The UN Sustainable Development Knowledge Platform (<https://sustainabledevelopment.un.org/>);
- The International Institute for Sustainable Development (IISD) SDG Knowledge Hub (<https://sdg.iisd.org/>);
- The SDG Business Hub (<https://sdghub.com>);
- The UNRISD SSE Knowledge Hub for the SDGs ([http://www.unrisd.org/80256B3C005BB128/\(httpProjects\)/51FF4ADFC37CEE3DC125829500498071?OpenDocument](http://www.unrisd.org/80256B3C005BB128/(httpProjects)/51FF4ADFC37CEE3DC125829500498071?OpenDocument)); and
- The European Space Agency (ESA) SDG portal (<https://sdg.esa.int/>).

These are useful hubs for information dissemination to increase awareness of the SDGs. However, there is room for the SDG Kenya forum and the Ministry of Devolution or the UN in Kenya to consider developing local knowledge hubs on SDGs with Kenyan content and in the local language (Swahili) to take information dissemination further. Partnering with training providers such as universities and colleges to integrate SDG studies in their curricula would also ensure graduating development workers are already equipped with SDG knowledge. In a nutshell the findings of this study call for greater marketing, networking and partnership to take the SDG message further.

### **What the findings mean for development planning and policy**

Development is not an event, but an ongoing process of improvement in peoples' knowledge, attitudes and practices. Because development is lifelong, it requires planning and sound policy guidance to ensure that it is not haphazard but intentional, systematic and effective. Development effectiveness cannot be achieved if the efforts of all key actors are not brought to the fore. As this study has highlighted, FBOs and related faith institutions are long standing actors in development practice. However, their contribution is not optimally recognized in formal development fora. Many still consider FBOs to be involved in charity activities which have little if any long-term development benefits. Even more misconceptions about FBOs preoccupation continues to cloud the atmosphere.

Emerging evidence is however challenging stereotypes and misunderstandings as it is now becoming apparent that the work of FBOs does indeed compare with that of mainstream development actors with FBOs being the most successful actors in some sectors or geographical areas (Castelli & McCarthy, 1997; Zaghrout, 2012). Some FBOs like World Vision International are currently among the largest non-governmental organizations in the world beating many popular international NGOs in terms of geographical coverage, funding size and potentially results.

Church based organizations such as those of the Roman Catholic Church are responsible for a sizable chunk of health care and education service delivery in Kenya and have been doing so sustainably over the years. Some of the best performing schools and hospitals in Kenya are known to be run by the church. Similar examples can be cited in the food security sector, in

economic empowerment and other key sectors. FBOs should thus be embraced as key policy implementors and partners owing to their visible contributions to development.

FBOs play greater strategic role in far flung, remote and other underserved areas such as urban slums where government services are weak or non-existent. Development planning and policy should embrace and support efforts by FBOs in delivering strategic development services. There should be deliberate policy and planning effort to support the good work of FBOs from government sources in terms of funds and/or technical personnel in the spirit of partnership. Development policy should be intentional in establishing and sustaining all-inclusive development coordination forums at county level.

Previously, in Kenya there used to be District Steering Group forum which brought together development and aid actors together for purposes of coordination, planning and joint action. After the change in governance structure in 2010 most of these groupings weakened as some districts were merged to form counties. Greater coordination is required to ensure that development planning is inclusive and efficient. Coordination structures ought to be well funded to enable effective operations. Specific forums formed to reach out and engage with FBO development actors specifically would be an excellent initiative. If coordination is strong at county level, it will be easier to push forward the SDG agenda and make Kenya's Vision for Development 2030 more easily attainable.

### **What the findings mean for FBOs themselves**

To some extent the low level of recognition of FBOs work can be attributed to inherent weaknesses among FBOs themselves. A key question is do FBOs put enough efforts to ensure that their good work is visible and earns the recognition it deserves? Do FBOs present a united front to issues? Are FBOs present at the decision-making table or do they consider themselves as secondary players? As indicated earlier FBOs are literally absent in forums that matter. For FBOs to earn greater respectability and engagement they need to engage. They need to engage amongst themselves and they need to engage with other actors. FBOs must take their place in strategic forums and open-up about their work.

Greater engagement will improve the level of understanding of the immense contribution that FBOs have made and the potential they hold for greater development success. Going by the

example of the SDG Kenya Forum, of the forty (40) member organizations, only three (3) were found to be FBOs (Kenya SDG Forum, 2017). This is a call for all FBOs to get out and engage in strategic networks. Through these networks, a lot of learning can be made, and new partnerships created. FBOs stand to lose nothing by engaging with the SDG Kenya Forum.

FBOs themselves can form umbrella organizations to make it easier to engage from a common voice. The study did not find any official network of FBOs in Kenya and this is a major weakness on the part of FBOs themselves. Such networks exist at global or headquarter level (especially for American originated NGOs). An internet search yielded examples of American based FBO networks such as the following:

- *Integral Alliance* (<https://www.integralalliance.org/about/our-members/>) which has 22 FBO members (Integral Alliance, 2019);
- *MICAH Network*(<https://www.micahnetwork.org/>) established in 1999 and currently with 622 small and medium sized FBOs, churches and individuals (MICAH Network, 2019).
- The *Accord Network* (<https://www.accordnetwork.org/> ) which has 100-member organizations was established in 1978 and has some of the largest Christian FBOs as members. (Accord Network, 2019)
- *Act Alliance* (<https://actalliance.org/>) a coalition of 151 churches and faith-based organizations (ACT Alliance, 2019)

Though these networks appear strong at headquarter level, their presence and effectiveness in the field is not prominent. The interviews did not reveal much evidence of field level coordination between FBOs who cooperate at headquarter level. This study finds great value in improved coordination and networking among FBOs at field level as this will potentially give them a greater voice and also make it easier for others such as the government, the SDG Kenya Forum and the UN to engage them.

#### **4.4 Conclusion**

In summary this chapter has presented some key findings in response to the main research questions. The dual faith and development identity of most FBOs has been described in length to demonstrate how faith motivates the development work of FBOs. In this chapter an argument has been advanced that the development work of most FBOs is well thought out just like in

secular organizations. Many of these FBOs have well elaborated approaches to development (theories of change) that inform their work.

Some models of programming that have been developed by FBOs have also found widespread adoption among non-faith development actors. A good example is the Care Group Model developed by World Relief, which has been adopted widely especially in Maternal and Child Health (MCH) and, nutrition programmes. Donors such as the United States Agency for International Development (USAID) do endorse the use of the Care Groups model in MCH and nutrition programmes that they fund globally and have gone a step further to provide funding for the publication of a handbook on the Care Group model which is also cited in this report under section 4.2.

It has also been noted that FBOs possess more comparative advantages than secular organizations and these strengths are what the United Nations, governments and other development actors should capitalise on to derive the most from FBOs. This chapter has also gone into detail in attempting to quantify the results that World Relief Kenya has produced in its development programmes. This is an attempt to provide evidence of actual development work that WRK does.

It has been noted several times in this study that the work of FBOs is not properly and systematically documented and thus their contribution remains in oblivion and affects their recognition and involvement in development planning, implementation, monitoring and evaluation especially in the context of the SDGs. Using WRK's exemplary work, it has been argued that WRK (and other FBOs alike do implement similar activities as their secular counterparts and thus the artificial dichotomy between FBOs and other NGOs is unnecessary). The same level of recognition that secular NGOs receive should be accorded to FBOs in equal measure.

The factors that affect FBOs recognition in the global development coordination space have been discussed. It was noted that there were internal factors inherent among FBOs themselves that create barriers to greater recognition of their work. FBOs themselves are to blame in some instances. Their voice can be heard if they could lend themselves to acquiring information and increasing their collective voice by strengthening their networking and cooperation. It was noted that there have been positive developments in this regard especially with American

originated FBOs. In the discussion section, a detailed the interpretation of what the different findings mean to different audiences was presented. It was highlighted that the findings emanating from the study had certain implications on FBOs themselves, on UN and government and to development planners and policy makers. Specific areas of attention to each of these groups have been discussed. The aim of this discussion was to bring the study draw an illustrative range of how these findings could be used in practice. These mentioned audiences can study the recommendations provided to design interventions or take decisions aimed at according proper recognition to FBOs and harness the strengths that FBOs bring. The next chapter will look at the main conclusions emanating from these findings. A list of recommendations based on the study findings is also presented thereafter.

## **CHAPTER 5: CONCLUSION AND RECOMMENDATIONS**

### **5.1 Introduction**

This study sought to build a case that FBOs are key actors in the achievement of the United Nations Sustainable Development Goals agenda 2030. It sought to unravel from literature the concept of faith based and the faith and development nexus, how it has traditionally been understood and how it operates in actual practice by way of an analytical case study of World Relief Kenya (WRK). With WRK as a lens of analysis, the study has attempted to quantify or document what exactly FBOs do that can be added to development.

It has assessed how FBO's work links with the SDGs by specifically profiling the day-to-day programme work of WRK and mapped that into the SDG framework. In this ensuing chapter, I present the main conclusions that emanate from a careful reflection of the findings and in line with the high-level objectives of the study. This section concludes the study and refer back to the starting point to complete the inquiry.

Later in this section, I outline some recommendations that can inform the way forward for different actors. Recommendations are based on the findings. Recommendations are specific and targeted at particular audiences. They identify specific actions that different audiences identified should take to transition this research evidence into action which is the goal of development research.

### **5.2 Conclusions**

From this study, having reflected on the main findings, four main conclusions in line with the research objectives can be deduced.

#### **5.2.1 Faith and development have a strong historical link**

This study has reviewed and presented a comprehensive literature review that demonstrates that faith and development have historically coexisted and continue to do so through organizations like World Relief. The study has enumerated in detail WRK's faith and development model as an example of this long-standing nexus. However, there is a shortage of literature that quantifies the work of FBOs consistently. There is even a greater knowledge gap



on the same in the Kenyan and in the SDG context. A common strand in all arguments about faith and development nexus is that, indeed FBOs are critical actors especially in social welfare aspects of education, food security, shelter and healthcare and more so in the underdeveloped world. It is a reality that cannot be denied; what is in contention is the magnitude and impact of their contribution. A key future research question would be: What are the results (sustainable impacts) of FBOs work?

### **5.2.2 Faith identity is an important comparative advantage**

Churches and other faith institutions are keen on protecting and propagating their values. Whom they partner with is especially important to them. Having a faith identity that matches that of faith institutions is a key connector. The WRK for example enjoys great acceptance among churches as its identity resonates with them. Faith Based Organizations can leverage this advantage to mobilise faith communities for community development purposes. It is an advantage that secular organizations or even governments may not always enjoy. Having noted that churches are major and influential institutions especially in the developing world, in Africa and in Kenya specifically, it is strategic to bring them to the core of development programming. FBOs are appropriate vehicles through which a connection with Churches or other faith institutions can be attained. FBOs may help the UN and governments to access an enormous pool of new non-traditional partners in churches, mosques, temples and synagogues.

### **5.2.3 FBOs are not just about faith, they contribute to development**

FBOs may rarely mention or use the SDG language in their plans and strategies of work. But what they do remains nearly 100% relevant for the SDGs. The effectiveness, efficiency, sustainability and impact of their work is a different aspect all together but in terms of alignment, using WRK example, the study concludes that FBOs work is meaningful for the sustainable development agenda 2030 and should be made to count. FBOs are specifically strong in social welfare sectors such as health care, food and nutrition, shelter and clothing and in humanitarian aid. FBOs through their link with churches may be able to provide more for development, especially in addressing intangible human needs such as psychological support, societal peace and harmony and personal internal fulfilment all of which are essential ingredients for holistic development. As UNDP defines human development, it is about *expanding the richness of human life, rather than simply the richness of the economy in which human beings live* (UNDP, 1990:10). FBOs can be strategic vehicles to in enhancing the richness of life as their faith identity and mission drive this aspect very well.

#### **5.2.4 FBO recognition (in line with Arnstein's model) can be enhanced by FBOs' engagement**

The average FBO does not participate in key coordination forums that can make their work more pronounced. The small and medium sized FBOs hardly participate in these fora. As such, their work is hardly counted and increasingly get ignored. In this era of leaving no one behind, FBOs must recognise that in order to be considered a key partner, they must show the value that they bring to the table. You must be present at the table (the right table) if your work is to count. By being together with the other CSO actors it increases collective voice and influence and thus their participation (in line with Arnstein's typology) will feature at the higher levels of *partnership*, *delegated power* and subsequently *control*. The level at which FBOs' involvement is at appears currently to be at tokenism level (*informing*, *placation* and *consultation*). They have not organised strongly enough to the level where they cannot be ignored. So FBOs themselves have a role to play in bargaining for greater respect in the global development space. Actively engaging, similar to the level FBOs engaged in the lead up to the SDGs adoption will draw attention of the global public and will also increase the development community's understanding of FBOs and potentially clear the misconceptions that cloud that understanding today.

### **5.3 Recommendations**

Several recommendations also emerged from this study. These recommendations are based on the findings and conclusions outlined in this study. As it is customary, the audience for recommendations will vary, and thus recommendations are presented against the intended audience.

#### **5.3.1 Recommendations for World Relief Kenya**

As a priority WRK needs to join the Kenya SDG CSO Forum and regularly participate in the forum's activities, especially those relevant for SDG planning, monitoring and reporting. It will place them at the right table of engagement and contribute to greater SDG coordination in Kenya. Engagement at national level is as important as engaging at field level.

Carry out an SDG-oriented impact evaluation in Turkana North. Having invested time and resources in that county for a relatively long period of time and being one of the major actors in the project area, it would add value and a good evidence base if using a SDG framework,

should they evaluate the long-term changes that have come about that can be attributed to their work. Evaluations use empirical methods of research to answer key evaluation questions. Questions that the WRK has implemented and integrated in livelihood programmes for several years, are e.g.: Have livelihoods of WRK target beneficiaries improved? Has the nutritional status of target beneficiaries improved and what is the evidence? How has their work impacted on gender roles, norms and the equality question? An impact evaluation can generate a convincing evidence that FBO's development work although done from a faith perspective does bring notable results to the 2030 agenda. An impact evaluation would not focus on one specific project, but on a band of interventions that WRK has implemented over the last several years to investigate the cumulative lasting results that have come about. Turkana County would be most appropriate for such an evaluation. The church mobilisation aspect under Love Inc. would also form an interesting evaluation focus.

It would be ideal to increase knowledge and understanding on SDGs among staff. Many staff members could not confidently articulate the SDGs and/or how SDGs link with WRK's work. Many of the reviewed documents do not even make mention of SDGs or use a language consistent with the SDG M & E framework. There is need to invest some time and resources to educate staff at head office and field levels on SDGs and other relevant development frameworks. This will help keep their world view abreast with latest developments in the development arena and make them more efficient facilitators of sustainable development. Related to this it would be useful for WR to review its key guiding documents to incorporate some aspects of SDG language and aspirations.

The above recommendations stem from the finding that WRK and most FBOs in general are not part of SDG planning and coordinating forums as demonstrated by low FBO membership of the Kenya SDG CSO forum. They are also linked to the finding that FBOs do not adequately tell their story using empirical means such as independent impact evaluations. Some FBOs carry final project evaluations which in their design and timing cannot measure the impact (long term sustainable changes) in the lives of their beneficiaries. It is these long-term changes that link with the long-term SDGs. If proper impact evaluations are not carried out it will remain difficult to demonstrate FBOs contribution to SDGs, because that type of data will be lacking. Impact evaluations can also help solve the lack of systematic data for reporting on SDG progress identified in Kenya and by extension in other nations in the African continent. Lack of data was highlighted as a major challenge in the 2016 Kenya voluntary SDGs progress

report that was presented at the first high-level Political Forum on the SDGs in 2017. The study also found very low levels of knowledge on the content of the SDGs and this informed the recommendation to take steps in exposing WRK Kenya staff to information and knowledge on SDGs that will hypothetically-speaking, enhance their own ability to draw connections between the work they do and how it relates to the SDGs as the overall global development framework which they are working towards.

### **5.3.2 Recommendations for the development community in Kenya (Government, NGOs, United Nations)**

There is a need for greater intentionality to bring on board all key actors in the SDGs spirit of “Leave no one behind”. FBOs are not optimally involved in SDG processes and although they are working, it is not assured that their work is counted. It would increase the accuracy and completeness of SDG progress reports if achievements of more and more actors are considered. As already highlighted FBO’s engagement is currently *ad hoc* and still mired in rhetoric. It is important that the development community, especially existing coordination forums conducts outreaches to the actors “left behind” such as FBOs. Many of them fail to participate in key forums, because they lack the necessary information. As an example, WRK was not aware of the Kenya SDG CSO Forum but once they became aware of it, they appreciated the value and benefits of membership and expressed interest in joining.

This recommendation is based on the finding that FBOs participation in key SDG processes was minimal due to factors inherent among FBOs themselves such as lack of information, lack of interest and lack of a collective voice. It is also due to external factors related to historical prejudice, misunderstanding and underestimation of FBOs work and their contribution to development. Emanating from a cross analysis made, using Arnstein’s typology of participation, the study finds that FBOs still participate in lower levels and that involvement often is clouded in rhetoric and tokenism. Key UN/FBO coordination structures acknowledge that FBO engagement needs to move to the next level characterised by more practical action and less rhetoric. For this to happen, both sides (FBOs and governments and UN etc.) needs to take action towards better engagement that will project FBOs role in development towards FBOs yielding greater control and power commensurate with the contribution that they make to FBOs.

### **5.3.3 Recommendations for the academic and research community**

There is need for further research with harmonised methodologies on the real contribution of FBOs to development. There is a general lack of reliable information especially in Africa on the size of FBO's contribution to the development process and discourse. The work that the Berkeley Centre of Georgetown University conducted in Kenya is a good model. More studies of that nature should be designed and funded. FBOs themselves can fund such studies also as they have an interest in getting their work out there.

Sustainability and impact evaluations measure the real results that FBOs work brings about. Though studies cite that FBOs are doing much in food security, health care, water and sanitation, education among others, how effective they are in bringing about real lasting changes in tandem with sustainable development remains largely undocumented. Perhaps 'unsustainable charitable compassion' tendencies still dominate. Perhaps FBOs are weak in designing sustainable programmes. Perhaps no results really come through. These are crucial aspects that need to be addressed using empirical evaluation research processes that academic and other independent researchers should pay attention to.

Greater integration of SDGs in training curricula and research. Academic and training institutions that provide training in the field of development should teach SDGs and/or promote SDGs as a topic of research. During the course of this study, a review of the UNISA Institutional repository showed very few dissertations or thesis on the SDGs and thus it appears it is not yet a popular area of research. There is need to generate greater interest among students and established researchers to ramp up support for this key global development governance framework that we have all embraced as our guide until 2030.

The study also found that there is generally a low level of knowledge and awareness on SDGs among development workers in World Relief Kenya and FBOs by extension. Integrating SDGs studies in schools and other training centres will produce development workers already equipped with the necessary knowledge. The above three recommendations are tied to the finding that there is significant dearth of research literature of FBOs in the SDGs largely owing to the fact that it had been just about four years, since their adoption at the time of this research. In the literature review, it was also highlighted that the development work of FBOs has not been adequately quantified.

This calls for further research especially that uses empirical methods to quantify the evidence and to make measurement of the results or impact of FBOs. It will go a long way in showcasing to the global development community the enormous contribution of FBOs and thus foster greater respect and recognition to FBOs. Universities and independent researchers as knowledge producers are well placed to assist FBOs in this endeavour. The very recent work and relevant work of Haustein and Tomalin (2019) cited earlier in this report as having come up with findings that resonate with this study's findings is a positive effort that should go to motivate more studies on this topic.

#### **5.4 Research questions answered, and objectives reached**

In revisiting the research questions linked with the study objectives, the following is a personal assessment of the extent to which the study attained each of them.

##### **To assess the development profile of World Relief Kenya as a Faith Based Organization:**

This objective was well achieved. The study has documented in detail the identity, mission, vision and work of the organization both current and past. It also went further to document some of the results that the organisation has had. It has also provided a showcase of specific examples of their work by providing some real human-interest stories to depict the kind of work the organisation is doing on the ground. The content relevant for this objective is mostly presented in Chapter four specifically section 4.2 as part of the literature review. The study also compiled a profile of what is available in literature that documents the work profile of FBOS in generally in Chapter 2, specifically section 2.3 as more literature was available on FBOs involvement in the health sector the report is biased on FBOs work in healthcare provision. This demonstrates that there is gap in literature on FBOs' work in most of the other sectors and thus more research is needed to unearth what FBOs do in sectors such as agriculture and food security, water and sanitation, environmental conservation amongst others.

##### **To determine the extent to which World Relief Kenya's development profile aligns with the SDGs framework:**

This objective was also well achieved but with a few shortcomings. In Chapter 4 section 4.2.3 as well as section 4.3 the study has described in detail how WRK's past and current projects link with the SDGs. It has proven that most of the work the organisation is involved in is does align with the SDGs. The study identified that of the seventeen goals of the 2030 development

agenda, World Relief Kenya's work contributes directly to 11 of them. What the study could not accurately do is to measure real impact. Impact relates to long term results that are attributable to the organisation's work. This requires rigorous methodologies and significant time and financial investment. The study also relied on self-reported information provided by the organisation's staff. It did not access the actual beneficiaries for verification. The budget, time and scope of the evaluation could not accommodate on-the-field verification and validation. These are therefore acknowledged shortcomings that future related studies could seek to surmount. A future study could allocate enough time and finances to travel on the ground and interact with actual beneficiaries and document as much as possible the work and results on the ground rather than on relying on staff narrations.

**To determine the extent to which World Relief Kenya is engaged in SDGs coordination processes and structures in the country with a view to ascertaining the level of participation in line with Arnstein's conceptual model of stakeholder participation:**

This was also achieved. The study was able to locate World Relief's level of participation or involvement in development planning and implementation to be at mediocre levels of tokenism as done in Arnstein's model. The study found a lot of room for improvement in the way development coordination agencies made intentional efforts to bring FBOs such as WRK to the fore as lead agents of change especially in remote far flung areas. Not much effort was observed to this effect. At the same time the study found WRK itself can also do more to showcase its work and become more visible to development coordination agencies by becoming part of FBO/CSO networks, attending more regularly the right national level SDG coordination forums and by equipping themselves with more knowledge on the SDGs and the various coordination structures in place.

**To identify barriers that hinder full participation, acknowledgement and involvement of World Relief Kenya and other FBOs in extension in SDG processes:**

This was partially achieved because not much literature exists on this subject. However, the study through observations and interviews identified lack of awareness on existing SDG existing SDG structures, lack of knowledge among staff on the SDGs themselves and a lack of intentionality to mainstream SDG language, goals and indicators during project design as some of the key barriers. It was not possible to determine barriers emanating from development coordination agencies themselves largely, because I did not get an opportunity to interview such agencies. The barriers highlighted in the report were extracted from secondary sources.

Future research should seek to establish factors that hinder greater recognition of FBOs but this time from development coordination agencies themselves such as the United Nations, government ministries and CSO coalitions. There is a particular weakness in this study in that it relied heavily on literature and accounts from the case study organisation. There was no direct contact with those who should enhance FBOs' participation.

## **5.5 Conclusion**

Overall, this study has made a case for greater recognition of FBOs in development circles. It has demonstrated that FBOs are core rather than peripheral actors in development. It has been argued that the historical development profile of FBOs is out there for everyone to see. What has been lacking is empirical evidence that attempts to quantify their contribution and that measures the impact of FBOs' work. The development community cannot afford to continue ignoring FBOs.

They must be involved in all aspects of planning, implementation, tracking and measurement of SDGs at all levels. Their typology of participation in these processes must improve as analysed using Arnstein's typology towards according FBOs greater control and power in view of their leading change agency they possess. Overall there is great potential that is yet to be harnessed. It is my sincere hope that this study has played a role in highlighting the important role of FBOs in achieving the 2030 development agenda for sustainable development.



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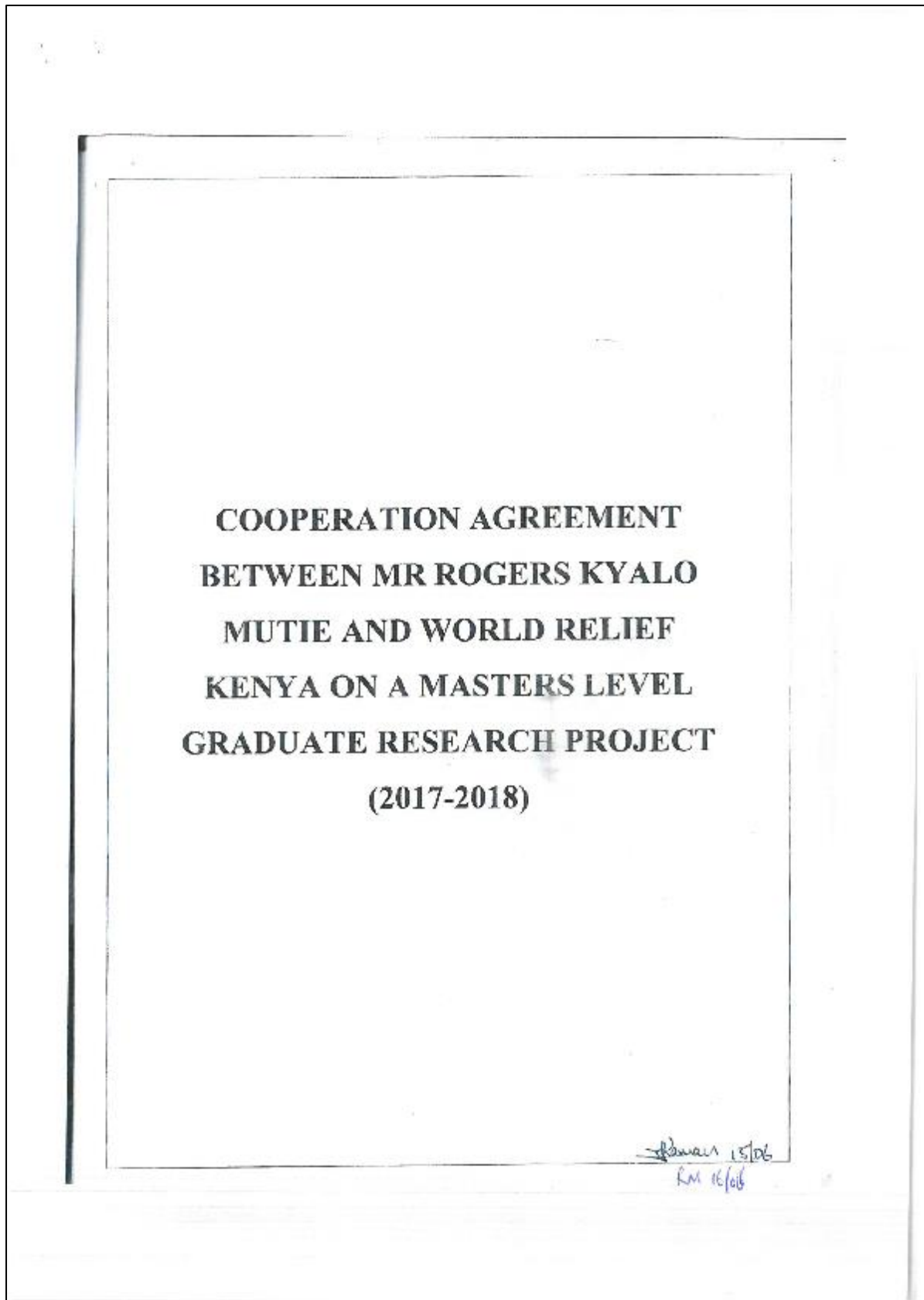
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## **ANNEXURES**

Annexure 1: Agreement signed between the student and World Relief Kenya





1. This agreement is made this 15<sup>th</sup> day of JUNE of the year 2017 between **Mr Rogers Kyalo Mutie** of P.O Box 1262-00100, Nairobi, Kenya and passport number C024977 hereby referred to as the "researcher" and **World Relief Kenya** of P.O Box ~~XXXXXX~~ 25610-00100, NAIROBI Nairobi, Kenya herein also referred to as the organization.
2. This agreement is in relation to a planned masters degree level research by the Researcher entitled, "*Mapping the Contribution of Faith Based Organizations to the Sustainable Development Goals: The Case Study of World Relief Kenya*" details of which are elaborated in Annex A which forms part of this agreement.
3. The herein referred researcher certifies that,
  - a. He is a legally enrolled Master of Arts in Development Studies student at the University of South Africa in Pretoria, South Africa,
  - b. As part of his masters studies he is required identify a topic of interest and suggest it for academic approval after which he would first prepare a research proposal and after approval of the same conduct the main research and submit a final research report for award of the said masters degree,
  - c. The said proposed title has been discussed with the proposed organization and found to be mutually beneficial and is willing to come into this agreement.
4. The herein referred organization certifies that,
  - a. It is a legally registered entity in the Republic of Kenya,
  - b. It is involved in development and humanitarian programming currently and in the past and thus has potential to be and to have contributed to the Sustainable Development Goals,
  - c. Through its representative it has discussed the researcher's topic internally and is satisfied that it is a beneficial venture and is willing to come into this agreement.
  - d. It will remain present in the Republic of Kenya in the period of this study i.e. 2017-2018.
5. The Researcher agrees,
  - a. to conduct the above referenced research and document through a research report or paper, World Relief's work in Kenya free of charge,
  - b. to treat World Relief Kenya not just as a research subject but as a partner in the research activity and thus involve the organization in the development of the research proposal in 2017 and in carrying out the actual research in 2018,
  - c. to allocate sufficient time for this activity so as not to cause any significant time burden or pressure to the organization,
  - d. not to use any organizational data or information for any other purpose outside the terms of this agreement without written pre approval by the organization,
  - e. to tell a positive story of World Relief's work in Kenya in the spirit of mutuality,
  - f. to recognize World Relief as a co-author of the work in case the whole or part of the research output is presented to any scientific journal, conference or meeting of which World Relief needs to pre approve.
6. World Relief Kenya on the other hand agrees;
  - a. to allow Mr Rogers Kyalo Mutie or his duly authorized representative(s), to undertake a case study on the organization's current and past work in Kenya with a view to map out

Page 2 of 4

*[Signature]* 15/06  
RM 16/06



and document how the organization contributes to the United Nation's Sustainable Development Goals and thus avails itself for this activity,

- b. to provide administrative, logistical support and relevant information and data in a timely manner to enable the researcher accomplish this task in the spirit of mutuality,
- c. to allow its staff members as may be identified by the researcher to be interviewed, respond to a survey questionnaire or participate in a discussion in relation to this research,
- d. to provide inputs as much as possible to the study design and its execution from the proposal development stage up to the final report,
- e. that the researcher can submit the research report to the above mentioned University for consideration of an award of Masters of Arts Degree in Development Studies,
- f. that it may with written pre-approval allow the researcher to present the whole or parts of the research report to any scientific journal, conference or meeting that contributes to a positive image or visibility of its work at any level, as long as World Relief Kenya is visibly acknowledged,
- g. that in recognition of the Researchers time, intellectual and financial effort it shall always acknowledge the researcher as the author of the whole or part of the research report that World Relief Kenya may want to present in a scientific journal, conference or meeting that contributes to a positive image or visibility of its work at any level,
- h. to appoint a liaison officer at an appropriate administrative level to be the interlocutor between the researcher and the organization and ensure that new staff or leaders in the organization know about and support this research in case of staff changes or separation from the organization.

7. The above agreements are based on the following terms and conditions:

- a. That the exercise is believed and agreed on to be a mutually beneficial activity that requires commitment from both parties until the final product is produced.
- b. That the research is not an evaluation, an audit or judgement of World Relief's work and performance and thus it should strive to tell a factual positive story about the organization's work.
- c. That confidentiality of any organization's data shall be taken with high regard and the researcher cannot share any provided info or data to any other parties not involved except the university and in form of the research proposal and research report.
- d. That the researcher will be the author at all times and a disclaimer indicating that *"the views expressed in the report are those of the author and not those of World Relief Kenya, World Relief International, its board, staff or partners"* will be included in the report.
- e. That World Relief Kenya's participation in this research will not cause any significant delay or interruption in its programs' implementation and delivery.
- f. The researcher will make every effort to preserve and uphold the positive image of World Relief Kenya in the exercise of this research.
- g. That the researcher conducts this research at his own cost and thus World Relief Kenya shall not be obligated to provide any funds to accomplish this research.
- h. That there will be constant consultation, updating and involvement of both parties in the whole exercise.

8. The agreement will come into force from the date both parties have signed and will remain in force till **31 December 2018** when the researcher hopes to complete the exercise in line with the university's academic calendar as outlined in Annex A. Any extensions as may be necessary may be discussed and agreed on between the two parties before the expiry of this agreement.

9. In case of any conflicts between the two parties, mediation will be a preferred method of resolving the conflict. If mediation attempts do not resolve the conflict a professional arbitration

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14/11/06

services by a professional and registered arbitrator agreed on by both parties will be acquired costs of which shall be shared equally between the two parties. If arbitration does not resolve the conflict as a matter of last resort either party can institute a judicial process in a recognized court of law to address the conflict.

10. This agreement can be terminated by either party by giving a 60 day written notice in advance with reasons for termination clearly stipulated.

11. This agreement is hereby duly signed and witnessed as follows;

**FOR THE RESEARCHER**

**WITNESS**

Name: ROGERS MUTIE

Name: PRISCAN KYALO

Signature: [Signature]

Signature: [Signature] ID No. BD29642

Date: 16 JUNE 2017

16 JUNE 2017

**FOR WORLD RELIEF KENYA**

**WITNESS**

Name: ELIAS KAMATI  
DIRECTOR

Name: SOPHIE WASONGA

Signature: [Signature]

Signature: [Signature] ID No. 21954320

Date: 15<sup>TH</sup> JUNE 2017

Date: 15<sup>TH</sup> JUNE 2017

*Enclosed: Annex A*

## Annexure 2: Key Informant Interview guide

### RESEARCH ON THE CONTRIBUTION OF FAITH BASED ORGANIZATIONS TO THE SDGS: A CASE STUDY OF WORLD RELIEF KENYA

#### Section I: Introduction and Informed Consent Page

*(To be provided to the interviewee to read or narrated to the Interviewee before interview starts)*

Following up on the communication sent to you by your organization's leadership regarding my research on WR Kenya and the SDGs i am pleased to meet you. This is a research aimed at understanding what WR Kenya does and how that links with the achievement of SDGs in Kenya.

The purpose of the research is both for academic purposes on my part in pursuit of a Masters degree in Development Studies, but also for WR Kenya to increase their understanding and engagement on SDGs. If you agree, I will ask you questions about your work, WR's work in Kenya, your own knowledge about the SDGs and how WR contributes to them and generally your own ideas/perspectives on how WR can upscale and/or show its contribution to SDGs. Based on your critical role in the organization you have been identified as a potential key informant.

The interview will take approximately one hour. You are free to not to answer any of the questions that you may not have information on or are uncomfortable to answer. You may also pull out of the interview at any time if necessary and/or attend to urgent matters such as urgent telephone call etc that may come up during our discussion as I do recognise that you may have urgent tasks that may need attention during our discussion. The research will not identify you in person and all your responses will be handled with utmost confidentiality. Do you have any question before we proceed? Do you still wish to be interviewed?

**Yes** (circling this option means interviewee gave oral consent to be interviewed)

**No** (Circling this means interviewee did not agree to be interviewed and so interview was not done)

**Interviewer declaration:** I declare that all interviewees were provided with the above information and consent was granted or rejected as indicated above.

Sign: \_\_\_\_\_

Date: \_\_\_\_\_

## Section II: Guiding questions

*This tool provides guiding questions to direct conversation with key informants identified at World Relief. It is unstructured to enable an exploratory discussion bringing out insights and depth in discussions. Depending the responses provided, interviewee may or may not ask all the questions listed. Other additional follow up/probe questions can also be asked during the discussion.*

	Interview Guidance Question(s)	Notes for Interviewer
1.	Could you briefly tell me what is your role in this organization, how long you have been in this role and your previous experience in development work?	<i>This is meant to be an ice-breaking question to enable the interviewee to open up and get into the mood. Probe as much as possible</i>
2.	From your perspective, what is the vision, mission and strategy of World Relief?	<i>Probe to understand what WR exists for. Also helps to see if staff understand this differently as this would be an important finding to help management galvanize a common understanding. From management get the official versions and compare with responses provided</i>
3.	Briefly could you expound to me World Relief's current and previous projects? Basically, what World Relief in Kenya(WRK) does and where? For how long (if you know) has WRK been implementing these types of projects?	<i>Probe to identify specific themes under which WR operates in such as education, health, food security etc</i>
4.	Looking at each of the projects you have outlined earlier, could you tell me two or more MAJOR achievements that the project has had from your perspective? By achievement I mean positive sustainable results in the lives of beneficiaries, partners or the organization.	<i>Against each project mentioned probe to understand what staff consider to be the biggest achievements of the organization</i>
5.	Looking at the achievements you have described above, does WR document and disseminate them in any way? How else do you think WRK should document and disseminate these successes? What hinders WRK from doing these things (if documentation or dissemination is non-existent and/or poor)	<i>Probe and request to see examples of documentation. Get idea how WR could do it better</i>
6.	Tell me what you know about the Sustainable Development Goals (SDGs)?	<i>This question is not necessarily meant to measure knowledge of staff as this is beyond the scope of this research. The aim of the question is to redirect</i>

		<i>focus now from WR to SDGs. However how staff responds may also provide info that would be useful in the recommendations.</i>
7.	Looking at the different projects you outlined to me earlier, in what ways do you think your projects are linked to the SDGs? Is the linkage direct or indirect? Expound.	<i>If staff member is unfamiliar with SDGs have a print out of the SDGs &amp; targets and discuss via probing how and where each project feeds in</i>
8.	Do you have tangible evidence e.g., in terms of data, documented stories, citations, testimonials etc. that you can share with me to review to support your claim that your work contributes to the SDGs directly or indirectly?	<i>Ask and review these later</i>
9.	To what extent does WRK as an FBO engage with other mainstream development actors in Kenya such as the government, the UN and other faith and secular civil society organizations regarding the SDG processes of planning, implementation, monitoring and evaluation in Kenya?	<i>Probe for specific examples of coordination, collaboration and cooperation</i>
10.	Are you aware of any fora or platforms in the country that provide stakeholder coordination on the SDGs? Which ones does WRK participate in, how frequently and in what ways? What benefits (if any) does WRK derive by being part of these?	<i>Probe for actual names and if possible seek evidence of participation e.g. minutes, attendance reports etc.</i>
11.	If coordination fora are known but WRK does not participate in them, what are the reasons behind it? Do you think WR would gain much by participating in these fora.	<i>Probe</i>
12.	Which other FBOs in Kenya (at any level) could you authoritatively identify as key contributors to the achievement of SDGs in Kenya.	<i>Seek for specific names and justification.</i>
13.	Is there any other information you could tell me about SDGs in Kenya and WRK role?	

Thank interviewee for their time.

### Annexure 3: Quantitative data extraction summary tool

#### RESEARCH ON THE CONTRIBUTION OF FBOS TO THE 2030 AGENDA FOR SUSTAINABLE DEVELOPMENT IN KENYA

##### [M&E and Project Data summary Template](#)

- In which sectors of human development does WRK currently work in? e.g. health, education, food security etc. in the last 2 years. (list below)

--

- For each of the sectors above provide actual names of active projects and the focus or theme of project

Sector	Name of project(s)	Focus of theme of project	Geographical coverage (county/district)	For how long has WRK been implementing this project (years)

- Looking at the projects above how many beneficiaries has each reached as below (if sex disaggregated data is not available just provide total numbers available)

Sector	Name of project(s)	Estimated number of beneficiaries (Male) (Female)		
		2015	2016	2017

- Number of coordination fora at any level in which WRK is a member of

Forum name	Who is the convener?	Where it is held or level	No. of meetings WR attended in 2017

In addition, provide the following information if available for review to get more insights

- Any organizational or project evaluation reports conducted between 2015-to date: which measured or confirmed WRK's results
- Project reports e.g. End of project reports if projects still ongoing, annual reports
- Any publications or write ups telling WRK Kenya story and results e.g. newsletters, books, magazines, brochures, online article and related
- Document with the official WRK **Mission** and **Vision** statement
- WRK country Strategy (if not available whichever strategy-regional or global that you use). If there are sector specific strategies e.g. economic empowerment strategy, church mobilization strategy can also be shared etc.